THE *Snake in the Grass*: OR, SATAN Transform'd into An Angel of Light.

DISCOVERING

The Deep and Unsuspected *Subtilty* which is Couched under the Pretended *Simplicity*, of many of the *Principal Leaders* of those People call'd

QUAKERS.

The Second Edition, with Additions.

By Mr Lesleg

A People that provoketh me to anger continually to my face——Which say, stand by thy self, come not near to me, for I am Holier than thou: These are a smoke in my Nose, a Fire that burneth all the day, Isai. LXV. 3, 5.

But they shall proceed no further: For their Folly shall be manifest unto All Men, 2 Tim. III. 9.

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THE PREFACE.

QUakeriſm *is but one Branch of* Enthuſiaſm, *tho' the moſt* ſpread *and* Infectious *of any now known, in this Part of the World. Therefore let the Frightful and Stupendous Proſpect of* Quakeriſm, *Guard others from other ſorts of* Enthuſiaſm, *that ſeem more Plauſible; but ſpring all from the ſame Stock; and draw after them the ſame Damnable Conſequences. There ſeems to be a Conteſt, at preſent, 'twixt* Atheiſm *and* Enthuſiaſm (*both which, like a Deluge, are now let looſe amongſt us*) *which*

ſhall moſt waſt and over-run Chriſtianity. *The one by open Enmity, the other by Betraying and Expoſing to the utmoſt Contempt, the Authority of that* Divine Revelation, *while they pretend to have the ſame, or as Good themſelves. Theſe two, tho' ſeemingly oppoſite, do naturally run into and aſſiſt one another. For* Enthuſiaſm, *or a Falſe Pretence to* Revelation, *does naturally Beget* Atheiſm, *when thoſe Pretences are Detected: Then ſuch, having no other Foundation, looſe all; and think all other* Revelation *to be as* Falſe *and* Deceitful *as what they took to be ſuch in themſelves. And the* Atheiſts *take this Handle to Ridicule the* True *and* Pretended Revelations *all alike. But* Enthuſiaſm *is in this more dangerous than* Atheiſm, *that* Atheiſm *takes none but the* Un-thinking *and* Debanch'd *while* Enthuſiaſm *ſteals away many* Devout *and* Well-meaning

meaning *Perſons*. *The Devil has not, by any other means, advanc'd his Kingdom more Fatally among Men, than when he thus Transforms himſelf into an* Angel of Light; *and can paſs his* Deluſions *upon his unwary Followers, as the immediate Dictates of the* Holy Ghoſt. *In order to which he is content to let them Enjoy and Pleaſe themſelves with many Excellent and Divine Truths. He cou'd not otherwiſe* Deceive. *As he that wou'd paſs ſome* Bad Money, *mixes it with a great deal of* Good. *And* Poyſon *would not be receiv'd, if it were not mingled with our* Meat.

There has lately arriv'd upon our Shore, a moſt exalted Piece of Enthuſiaſm, *which threatens great Miſchief to* Chriſtianity. *It is* Blaſphemouſly *Entituled,* The Light of the World, *Tranſlated and Recommended, by* ſome among our ſelves, *who ought to have had more Senſe and Value for the* Religion

of Chriſt. *It is ſome of the Works of a ſtrange ſort of Enthuſiaſt*, M. Antonia Bourignon, *Publiſhed by Mr.* Chriſtian de Cort, *a* Rom. Catholick, Superior *of the* Oratory, *and* Paſtor *of* St. John *at* Mechlin; *and now turn'd into* Engliſh, An. 1696. *There are in it great Flights of* Devotion *and* Abſtraction *from the* World. *But the* Cloven-Foot *does appear.* 1. *In* Superlative *and* Blaſphemous Pride. 2. *In over-turning all outward* Prieſthood *and* Ordinances *of the* Goſpel. 3. *In the height of* Un-charitableneſs *and* Damning *of all the* World. 4. *In miſrepreſenting the* Deſign *and* Import *of our* Saviour's Doctrine. 5. *In* Heretical *Notions ſet up, contrary to the* Goſpel. 6. *In her Contempt of the* Holy Scriptures. 7. *In other* wild *and* barbarous *Notions.*

I intend not a thorough Diſquiſition of all theſe and other Particulars, which

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are as Groſs in her Pretended Revelations: *That wou'd require a Treatiſe. And becauſe I hope the World will be ſoon oblig'd by an exact Confutation of them, by a better Hand. But for the Preſent, I will give one Inſtance or two, upon each of the above Particulars, that the Reader may not be wholly Poſt-pon'd; and to give him a Reliſh of thoſe Peſtiferous* Hereſies *which are Cloak'd under her* Diſguiſe *of* Light.

I. 1*ſt. As to her* Pride. *In the Epiſtle to the* Engliſh Reader, *p.* 28. *her Bigotted Diſciple, compares her, nay, Preferrs her to the* Bleſſed Virgin, That her own Sex may admire (*ſays he*) the Goodneſs of God, in Chooſing a Virgin for his Mother, and a Virgin to be the Organ of his Light and Spirit, in this laſt Age of the World. *Now, to be the* Organ *of His* Light *and* Spirit, *is more than to be the* Organ *or* Mother *of His* Hu-

man Body. *It is told*, p. 19. *That ſhe had Immediate Converſe with God; that ſhe ask'd* Queſtions *of Him, and receiv'd* Anſwers *from Him.* p. 17. *That all ſhe did was by Immediate Direction from God; and* That God had hid in her the Treaſures of His Divine Wiſdom. *And* p. 21,22. *That ſhe ſpoke and wrote without Premeditation, and without Change of Sentiments, for Forty Years.* The Perſon who ſpeaks here (*ſays the* Admonition, *p.* 33.) is without Study, even without Reading, and which is more, without Meditation. *And as the* Quakers *have* Equall'd *themſelves, to the* Holy Prophets *and* Apoſtles; *and, in ſome things, Preferr'd Themſelves before them* (*as you will ſee hereafter,* Sect. V. p. 27.) *and Exalt themſelves far beyond all the* Holy Fathers *of the* Church (*ſee* Sect. XVI. N. 2. p. 190.) *ſo did this* Bourignon. Monſ. de Cort,

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in his Preface, *p.* 41, *ſays*, She Explain'd the Scriptures ſo perfectly, that none of the Holy Fathers have ever ſo done, nor any Body ſince the Creation of the World. *This ſets her above* Chriſt *Himſelf! And her* Expoſitions *of the* Scripture *to be better than His!* I know the Maſter-pieces (*ſays ſhe*, Part I. *of her Book*, p. 137.) of the Works of God, and the Accompliſhment of the Holy Scriptures. *And yet* De Cort *ſays*, p. 41. *of his Preface, that* She had never Read nor Learn'd them of any Body. *She ſays of her ſelf*, p. 131. God hath given me the Underſtanding of all the Holy Scripture, without having Read it. *She ſays, that ſhe Underſtood it better than all the Ancient Fathers.* It was enough (*ſays ſhe*, p. 135.) that they underſtood what Men had need of then. Therefore God now Reveals the Secrets, which He wou'd then have

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to be kept Hid. (*p.* 136.) Thus he thought fit to reſerve the Underſtanding of the Scriptures, till the neceſſary time, which is at preſent--- The Prophets have indeed declar'd all that muſt come to paſs, even to the end of the World; but neither they themſelves, nor any others underſtood their Sayings. *So that ſhe underſtood the* Prophets. *Words better than themſelves who* wrote *them*; *and tho' ſhe never* Read *them! But* Great Wits *have* ſhort Memories, *for* p. 13: *of the Epiſtle to the* Engliſh Reader, *it is told that ſhe was the* Daughter of a Rich Man; *and was* taught to Read in her Childhood, *and did* Read *the* Goſpels. *And* p. 12. *of her Book, ſhe ſays, that* we need only take the *Goſpel*, and there obſerve in Particular the Inſtructions which Jeſus Chriſt and his Apoſtles have left us in Writing, and put them in Practice.

Yet

Yet ſhe Read none of it! No not ſhe! But that is not ſo great a Wonder as what is told of her, p. 41. *of* Monſ. de Cort's Preface, *That ſhe knew the ſecret Thoughts of the Hearts of others.* And (*p.* 45.) how our Souls behav'd themſelves towards God, *which is the Prerogative of* God *alone. See hereafter the ſame Claim ſet up by* G. Fox, *Sect.* VI. *p.* 34. M. de Cort. *p.* 43. *of his Preface frees her* (*like the* Quakers) *from all* Sin *or* Weakneſs. *And even from* Original Sin, as if (*ſays he*) Adam had never Sinn'd in her. *And p.* 46. *and* 47. ad fin. *That ſhe exceeded All Knowledge. And* p. 7. *of her Book ſhe ſays, That ſhe* had never taken any thing out of Books; and that ſhe made no uſe of them. *No, not of the* Holy Scriptures. *But that ſhe had all by* Immediate Revelation.

II. *As to the ſecond Point of her* over-turning all outward Prieſthood and

and Ordinances of the Goſpel. *See p. 54. of her Book, where ſhe Condemns* Thoſe Outward Devotions which are now in uſe in Chriſtendom---- *and what thoſe call'd* Churchmen teach, to Reſort to Churches, to Frequent the Sacraments---- *and ſuch* Outward things. *Her Diſciples may make the ſame Excuſe for Her which the* Quakers *do ſometimes, That they are only ſo far againſt the* Outward Inſtitutions *of* Religion *as they Hinder the* Inward *and* Spiritual *Part. But this is only a* Deceit *of the* Devil, *to make us throw off the* Outward Inſtitutions *of* Chriſt's *Appointment, as* Hurtful *or* Uſeleſs *things: Whereas to the Due Obſervance of them, the Promiſes of* Spiritual *Participations are Annexed. And they were Ordained as* Means *and* Channels, *whereby the* Spiritual Graces *of the* Spirit *of* God *are Convey'd. And if any receive*

Hurt

Hurt by them (*as* Judas *by the* Sop) *it is from their want of Preparation, and of Due Regard to them. And therefore, inſtead of Deſpiſing, or laying them aſide,* Chriſtians *ſhou'd be Exhorted to attend them more Diligently; and to learn the great* Benefit *and* Advantage *of them, when duly Receiv'd, according to* Chriſt's Inſtitution; *and the* Heavy Judgments *which follow either the* Abuſe *or* Neglect *of them,* 1 Cor. XI. 29, 30.

Now tho' Bourignon *agrees, in this, Perfectly with the* Quakers, *to run down* Prieſthood *and* Sacraments, *yet Her* Tranſlator, *in his Epiſtle to* the Engliſh Reader, *p.* 18. *tells how She wrote againſt the* Quakers *upon theſe two Points particularly,* Of the Reſpect due to Paſtors, and the Sacraments. *Theſe* Enthuſiaſts *are all* Contradiction *to* Themſelves; *and Oppoſite one to another. The great Deſign of*

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the Devil *is, and has always been, to beat down the* Prieſthood, *and* Outward Ordinances; *knowing that* Religion *muſt needs fall with them: And Men be left* fenceleſs *and* open, *to ſteer without* Compaſs, *guided only by the various* Winds *of* Enthuſiaſm. *In this Cauſe He has Arm'd the* Atheiſts *and* Deiſts, *to joyn with the more Plauſible* Enthuſiaſts, *and* Latitudinarians. *Theſe all cry out upon* Prieſt-Craft. *This is the* Burden *of their* Song. *And if they, or any of them ſhou'd Prevail, there is an end of* Reveal'd *Religion, that is, of* Chriſtianity.

III. *The third Point is this Ladys* Uncharitableneſs, *and* Damning of all the World, *p.* 21. *of her Book, ſhe being ask'd,* Whether there were not any good Men, or true Chriſtians in our Days? *She anſwer'd poſitively,* There are no true Chriſtians upon Earth.

Earth. *And p.* 37. That ſhe had not as yet found ſo much as one Perſon in the World, who perform-ed theſe Works, (*i. e. of Charity*) pure-ly for God. *And p.* 45. *She ſays*, I cannot ſee how one Soul can enter into Paradiſe after the manner they live at preſent. *And p.* 46. I have been acquainted with different Per-ſons, who were Eſteem'd Holy and Virtuous, but I never obſerv'd any who follow'd truly the Do-ctrine of *Jeſus Chriſt*. *And p.* 17. all the World is blinded, and no Body ſees where he goes no more than they who liv'd during the *E-gyptian* Darkneſs. *Compare this with what I have ſhewn of the Quakers*, Sect. XVI. p. 189.

IV. *The fourth Point.* In Mis-Re-preſenting the Deſign and Import of the Goſpel; *which was to wean our Hearts from this World, and to ſet our*

our Affections on things above, to Cure our over-Carking *and* Caring *after* Riches; *and to Root up all* Covetouſneſs *out of our Hearts; but that we ſhou'd truſt in* God *for our ſupport, and not to* Mammon: *That tho' we make uſe of* Riches *and the* Goods *of* this World, *yet that we ſhou'd not place our* Treaſure *in them. But this* Virgin *ſo underſtands it, as if all uſe of* Riches *were forbidden (ſhe might as well ſay of* Meat, Drink, Clothes, *and* Houſes) *and makes* Riches, *without any more, an Infallible ſign of not being a* Chriſtian.

Thus p. 7. of her Book, when ſhe ask'd, Where was the Land of the Chriſtians? *She concluded that that cou'd not be a Land of* Chriſtians, *where ſhe liv'd. Why? Becauſe, ſays ſhe,* I ſee here Coffers full of Silver, Coſtly Furniture, and fine Houſes, whereas Jeſus Chriſt was Poor, and Born in a Stable: How can we be Chriſtians?

Christians? I cannot believe this. *And p.* 56. We see (*says she*) the Prelats attended with Servants, Coaches, and Trains----- if they had Faith to believe, that God being Man, was Poor and Despised, they would Blush for shame (as all other Christians) to make themselves thus to be Honoured. Their Faith being dead, they run blindly to Damnation. *So that, according to this Doctrine, the* Prelats *and* all other Christians, *who have* Servants *or* Coaches, *or* make themselves to be Honoured, *do all* run blindly to Damnation! *This was the Bottom upon which the* Quakers *first set up, to run down all* Worldly Honour *and* Riches; *to* Thee *and* Thou; *to call no Man* Master, *or* Lord, *and not to take off their* Hats, *or* Bow *to any. It is Dissolving all* Government *and* Order; *the Relations of* King *and* Peo-

ple; Husband and Wife; Parents and Children; Masters and Servants; and far from the Import or Meaning of the Gospel, which does Confirm and Establish all these Relations; and Commands to give Honour to those to whom it is due. But these Pharisaical Pretenders keep not to their own Rules. For tho' the Quakers, at first, left their Houses and Families to shift for themselves, to run about and Preach: And cry'd down Riches, when they had none; yet since that time, they have Grip'd Mammon as hard as any of their Neighbours; and now call Riches a Gift and Blessing from God. And thus their Cousin Bourignon, tho' she made Riches a sure work of Damnation in others, yet she had a good Estate her self, and had the Grace to keep it. She built a sort of a Nunnery with some part of it: And the Jesuits Cheated her of more, which raised her Spleen against them, to her

her Dying-day. The reſt ſhe kept as long as ſhe liv'd, and left it to a mad Diſciple of hers, Monſieur Poiret. If it be ſaid, That ſometimes ſhe ſpeaks in behalf of Riches, and not to part with them, that is true. For ſhe is as full of Contradictions as the Quakers. Enthuſiaſm is ſeldom or never Conſiſtent with it ſelf, for it is ſeated in the Imagination.

V. And as ſhe miſtook the whole Deſign and Import of the Goſpel, ſo ſhe miſerably Perverted its Doctrine, and that in the moſt Material and Fundamental Points. Falling in with the vile Socinian Hereſies, and even out-doing them: She abſolutely Denys, and Diſputes againſt any Satisfaction made by the Sufferings and Death of Chriſt for the Sins of Men. She ſays poſitively, p. 139. That God had no need to become Man, to Redeem us. And that He wou'd have taken

Human Fleſh, tho' *Adam* had never Sinned. *For what end? Why (forſooth!)* That He might Converſe with us. God is not become Man *(ſays ſhe)* to ſuffer or to die, but to Converſe with us, and Reign in us viſibly and ſenſibly upon Earth. *And ſhe endeavours to prove this (p. 140. 141.) by two Doughty Arguments.* 1ſt, *That*, if the deſign'd end of His Incarnation had been ſuffering and Death, the Fathers of the Ancient Law wou'd not have had Ground to have ſo much deſir'd and aſpired after that happy day, that they might ſee with their Eyes God made Man, who ſhou'd deliver them from their Captivity. Cou'd they deſire their deliverance at ſo dear a Price as the Paſſion and Death of Jeſus Chriſt? They wou'd have had a pure ſelf-love in regarding only their own Deliverance, and not

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the Glory of God; which cou'd not be met with in the Reproaches, Affronts, Pains, and Death of Jesus Christ; which are all things Repugnant to his Glory, who cou'd not be Honoured by being Hang'd between two Malefactors. *Here are all the Curſed and truly* Diabolical *Suggeſtions againſt the* Paſſion *and* Death *of* Chriſt: *as if Inconſiſtent with the* Juſtice *and* Glory *of* God. *I ſtay not here to Confute them, as ſuppoſing them utterly* Abhorrent *to every* Chriſtian *Ear. And I wou'd not Digreſs into another Subject, in this ſhort* Preface, *which is deſign'd only to let the World ſee (thoſe eſpecially who are Deluded by the Zealous Pretences of this* Devil *of a* Saint, *to an Extraordinary and Exalted ſort of Devotion) what Dreadful* Hereſies, *and* Blaſphemies *are Couched under her* Phariſaical *ſhew of* Piety. Far be it from thee, Lord

(*ſays ſhe*) *with* Peter, *Matth.* XVI. 22.) this (*of* Sufferings *and* Death) ſhall not be unto thee. *And we may thence juſtly Reply to her, as* Chriſt *to* Peter, Get thee behind me Satan, thou art an offence unto me: For thou ſavoureſt not the things that be of God, but thoſe that be of Men. Chriſt *ſaid* (John XII. 23.) *ſpeaking of His* Paſſion, The hour is come, that the Son of Man ſhou'd be Glorify'd. *But ſays* Bourignon, *all* theſe things are Repugnant to His Glory. *It is written* (Luke XXIII. 46. That it **Behoved** Chriſt to Suffer, *and* ver. 26. *That He* **ought**, to have ſuffered theſe things. *And* Matth. XXVI. 39. *and* 54. *That it was not* Poſſible *the* Cup, *of His* Sufferings, *ſhou'd* paſs from Him. *And*, that thus it **Muſt** be, *in order to the* Redemption *of* man. *But* Bourignon *ſays, That* there was no need of His be-

becoming man to Redeem us. *Much leſs of his* Suffering. *What Account then do's ſhe give of His* Suffering? *She ſays, that was only* by Accident. *And contrary to the Deſign of His becoming* man. *He* became man (*ſays ſhe* p. 140.) not that He might Suffer or Die, which He wou'd needs do by **Accident**, for the Inſtruction of men and their Relief. *And p.* 142. *That His* coming in Reproach, is, as it were the *Accident* of the ſaid Deſigns, *i. e. of His* Incarnation. *And that but for the* ſo great Extremity of Evil, *Chriſt* wou'd not have come till the end of the World, to Judge and Condemn men; *not to* ſave them, *or* ſuffer *for them.* No, *ſays ſhe*, He wou'd have come in the Glory of His Majeſty, with all his Angels; not in Contempt and Sufferings: He wou'd have come to Reign, not to under-

go an Infamous Death. *So that* God's *Deſigns were hereby prevented! And* Chriſt *ſuffer'd otherwiſe than He* Intended! *Meerly by* Accident! *See what Horrid and Senſeleſs* Blaſphemy, *is here! Theſe* Inſpirations *came from the* Devil; *or otherwiſe all the* Scriptures *are Falſe.* Chriſt *ſays* John XII. 27.) For this Cauſe came I unto this Hour, *i. e. of His ſuffering* Death. *And He is call'd,* The Lamb ſlain from the Foundation of the World, Rev. xiii. 8. *i. e. Decreed to be ſlain, yet* Bourignon *ſays, That it was not His* Intention, *only it fell out by* Accident; *and that* the deſign'd end of His Incarnation, was not Suffering and Death. *For which you have heard her* firſt *Reaſon. The* ſecond *is,* p. 141. *That* ſo many Holy Prophets, who have foretold the Coming of Jeſus in the Fleſh, did not ſpeak of His Coming to ſuffer. *She has told*

us before that she had never read the Scriptures; *and now she gives a substantial Proof of it: And that that* Spirit *which she said gave her the Perfect Understanding of All the* Scripture, *without Reading of it, was no other than the* Devil; *who has hid from her all the whole œconomy of the* Redemption *of* man, *by the* Death *and* Sufferings *of* Christ. *Which are particularly* Propheſy'd *of in the* 53. Chapt. *of* Iſaiah; *and many other places, even by* All *the* Prophets. *Acts* 3. 18. God before had ſhewed by the Mouth of all his Prophets, that Chriſt ſhould Suffer. *And* Luke XXVI. 44, 45, 46. He opened their Underſtanding that they might underſtand the Scriptures; and ſaid unto them, Thus it is written, and thus it behoved Chriſt to Suffer. *And Mat.* XXVI. 54. *ſpeaking of his reſcuing himſelf from his Sufferings;* But how then (*ſays he*)

he) ſhall the Scriptures be fulfilled, that thus it muſt be? *Let this ſuffice to ſhew the* Dark, Ignorant, *and* Deluded **Enthuſiaſm** *of this Celebrated* Maid; *and to open the Eyes of her much Deceiv'd Admirers. Compare what I have Quoted from her, of her throwing off the* Satisfaction *of* Chriſt; *and the* Merit *of his outward* Death *and* Sufferings *with what I have ſhewn, in this Book, of the* Quakers, *who Diſpute in the like manner, againſt theſe; and place the* Merit *and* Satisfaction *in the* Allegorical Sufferings, *and* Blood *of* their Light within, *inwardly* ſhed, *&c.*

VI. *With them likewiſe ſhe joins, in the Deſign of Leading Men from the uſe of the* Holy Scriptures, *to truſt to the inward Guidance of the ſame* Spirit (*as ſhe and they ſay*) *which gave forth the* Scriptures; *and therefore, which needs not the help of the* Scriptures. *That*

they

they leave only for Young Beginners, who have not yet ſufficiently Experienc'd *the Leadings of the* Spirit. *She ſays, p.* 132. I have read ſometimes Tranſiently the New Teſtament, having obtain'd Permiſſion of a certain Biſhop, but as ſoon as I began to read, I perceiv'd in what I read, all my Sentiments explain'd, ſo that if I were to write the Sentiments which I carry within me, I ſhou'd compoſe a Book like that of the New Teſtament---- And it ſeeming to me that it wou'd be uſeleſs to read what I did ſo ſenſibly poſſeſs, I left off to Read. *And p.* 133. I know I cannot but ſpeak the Truth; and alſo they who do not follow it, do reſiſt it: *This is like the* Quakers *Equalling their own* Writings *to the* Holy Scriptures: *and Condemning all ſuch of* Blaſphemy, *and Oppoſers of* God, *who reſiſt what they Teach.*

VII.

VII. *But I will not Anticipate the more thorough Examination of* Mrs. Bourignon, *which I have given the Reader ground to expect; only I have, in ſome things, compar'd her, and her Followers with the* Quakers, *as* Fellow-Enthuſiaſts: *and the one, ſtands not upon better ground than the other. Let me but name two or three things more. And I will but name them. You will ſee hereafter, p.* 14. *how* G. Fox *ſays, That* Chriſt is not diſtinct from his Saints. *That* Chriſt is the Elect, *&c. Agreeable is Miſ.* Bouringnons *Notion of the* Church, *p.* 45. Jeſus Chriſt (*ſays ſhe*) and his Church are the ſame thing. As Jeſus Chriſt is no other but the Word of God, even ſo the Church is no other but the ſame Word. *And p.* 53. In ſhort (*ſays ſhe*) the Church is God Himſelf, who cannot Fail or Err. *Upon this account ſhe takes the Name of the*

Church

Church *to* her ſelf, *and her* Followers: *And, as ſuch, aſpires to* Infallibility, *&c. as the* Quakers, *upon the ſame pretence, have done. And, like them, ſhe ſets up for* Prophecy *too, and juſt as unluckily; to ſee them prove* Falſe. *She tells* Monſ. de Cort. *p.* 144. You may indeed live till then, Sir, (*i. e. to* Chriſt's coming in the Clouds, when all the World ſhall ſee him) *but ſhe adds cautiouſly,* If God pleaſe. *But ſhe is more poſitive p.* 17. Believe me, Sir (*ſays ſhe*) there is nothing more true (*i. e. than that the Judgment was near at hand*) we actually live in the laſt Times; and the Judgment is ſo near, that before *Three Years,* I believe you will ſee the effects of it, *I will take leave of this Lady, at this time, with ſhewing the* Turks Paradiſe *ſhe expects in* Heaven, *p.* 168, *Literal* Eating *and* Drinking *in the* Kingdom *of* Heaven. *And p.* 169. *This*

Virgin

Virgin *would have* Human Propagation *likewise there.* Yes, Sir *(says she)* to Monſ. de Cort, *who ask'd her the Queſtion)* there will be Propagation Eternally, it will be produc'd more leaſurely than in this World--- that Kingdom being of Eternal Duration, will give time and leaſure to Propagate ſtayedly, *&c. Her Contempt of* Human Learning, *and Denying it even to* Chriſt; *Repetition of* Baptiſm; *and* Anti-Chriſt's *being already born of the* Devil, *and other* Wild *and Extravagant Notions I leave to him, who will for the undeceiving of thoſe who are Deluded by her* Witch-Craft, *take more Pains in this matter; and likewiſe conſider with her, her* Mad Diſciple Monſ. Poiret, *who ſpeaking of her to two Gentlemen (of my acquaintance) ſaid to them in theſe words,* Tam certus ſum illam Virginem Inſpiratam eſſe quam Deum exiſtere. That

he

he was as ſure, that that Virgin was Inſpir'd, as that God had a Being. *He writes againſt* God's Fore-Knowledge; *and ſays, that God knows not what* ſin *is, tho' He forbids it. But I will not now begin with him. The Man was actually* Craz'd, *and is ſtill ſo Reputed in the County where he lives: Yet ſome here are taken with his Books, who can ſwallow any* Poiſon, *under the Diſguiſe of* Religion.

VIII. *I have ſpent this* Preface *upon the* Enthuſiaſm *of Mrs.* Bourignon, *to give warning of the Danger of it,: and by comparing it with the* Riſe *and* Growth *of the* Quakers, *to Excite the* Watch-men *of our* Religion *not to neglect ſuch ſmall Beginnings.* G. Fox *was much more Inconſiderable than* Antonia Bourignon; *and got none, at the beginning, to follow him, but from among the* Poor *and moſt* Ignorant *of the* Herd; *who have ſince ſwell'd to a*

Rich,

Rich, *a* Numerous, *and a* Potent *People, over-ſpreading theſe* Three Nations; *and ſtocking whole* Plata-tons *Abroad*: *And their* Suckers *have taken* Root *both in* Holland *and* Germany.

On the other hand, ſome Men of Senſe *and* Learning *have already been carry'd away with the* Deluſions *of* Bourignon; De Cort, *and* Poiret *have wrote in her Defence Abroad; and ſome at Home (whom I am not willing to name) have been at the Pains to Tranſlate ſome of her Works into* Engliſh; *and they have already Deceiv'd not a few. Therefore it is high time to look to it. The* Quakers *have grown by being Neglected and Deſpis'd. Let us Remember, that the* Enemy *ſows his* Tares *while the* Husband-men *ſleep. And we have ſeen Examples, where a* Hand-breadth *of* Error *has ſoon darkened the* whole Heaven. *The* Blood *of* Souls *is*

Precious;

Precious; *and will be Required from the* Watch-men, *if they blow not the* Trumpet *in time.*

Enthuſiaſm *has been the Root of the greateſt Evils that have befallen the* Church. *From this aroſe the* Popiſh Legends *of their* Saints; *which have almoſt Overthrown the Belief of the Real* Miracles *of* Chriſt *and His* Apoſtles. *And from hence All our ſeveral ſorts of* Diſſenters *took their* Riſe, *till they were once* Settl'd *and* Eſtabliſh'd: *And then wore off from it by Degrees; becauſe it wou'd unſettle* Themſelves. *It is a perfect Oppoſition to all* Rule *or* Government: *And there can be no* Order *kept where it is admitted.*

I wou'd not be miſ-underſtood, as if by ſpeaking againſt Enthuſiaſm *I meant to Deſtroy* Devotion, *or*

even the greatest Flights *and* Extaſies *of it*: No, *Let theſe Riſe as high as they can.* The Higher *the* Better! *while we keep within the Rule of* Scripture; *and are content to let all our* Notions *be Try'd and Judg'd by that. But if we Preferr our own* Imaginations, *or Equal them to the* Holy Scriptures *of* God (*as* Fox *and* Bourignon *did*) *and think them as much the* Inſpiration *of* God, *as what was Dictated as ſuch, to the Holy* Prophets *and* Apoſtles, *this is* Enthuſiaſm: *The* Enthuſiaſm *againſt which I contend. For I have ſufficiently* Diſtinguiſhed *and* Guarded (*in Sect.* XXII.) *the* Divine *from the* Diabolical **Enthuſiaſm.** *And tho' they appear ſometimes ſo very like one another, that even* Sober *and* Learned Men *do miſtake the one for the other,*

and

and cannot diſcover Satan *through his* Diſguiſe *of* Light; *yet there are ſome* Marks, *which, if we look Diligently, will plainly enough ſhew whence ſuch* Inſpirations *come.*

I. *As* Firſt, *Thoſe which come from* God, *fill us with* Humility, *and diſcover to us our own* Weakneſs *and* Unworthineſs: *And withal, a great* Charity *for others; being more apt to have a good Opinion of them, than of our ſelves; as knowing our own* Infirmities *more than thoſe of others, as the* Apoſtle *ſpeaks* (Phil. 2. 3.) In lowlineſs of Mind, let each Eſteem other Better than Themſelves. *Thus, the Great* Apoſtle *was ſo far from Magnifying Himſelf, notwithſtanding of his Great* Revelations, *which were given to him, being* Caught up to the Third

Heaven, and heard unſpeakable Words. *Yet would not* Glory, *but in his* Infirmities, 2 *Cor.* xii. *and in great* Humility *of* Soul *owns himſelf as the* Chief of Sinners, 1 *Tim.* i. 15. *But, on the other Hand, thoſe* Inſpirations *which come from the* Devil, *fill us with* Spiritual Pride, *thinking our own* Attainments *to be beyond thoſe of other Men: And that we are nearer to God than they. We* thank God, (*with the Proud* Phariſee, Luk. xviii. 11.) that we are not as other Men are. *Hence we* Deſpiſe *others, and are apt to* Cenſure *them even unto* Hell. *To which the* Quakers *and* Bourignon *have* Damn'd *All but* Themſelves. (*See hereafter*, Sect. XVI.) *And, at the ſame time, Advance Themſelves* Equal *to the Holy* Prophets *and* Apo-

Apoſtles; *nay, to* God *Himſelf,* (*See* Section III.) *This is a ſure* Mark *whereby to diſcover the* Inſpirations *of the* Devil; *and ſo Diſtinguiſh them from thoſe which come from the* Holy Spirit *of* God. *The* Spirit *of* Pride *can Act* Humility *the worſt of any other* Grace: *Can put on great ſhew of* Devotion; *and Poſſeſs the* Imagination *with, even* Rapturous Flights, *and thence* Fire *the* Heart *with a mighty* Zeal, *if it were to* Give all their Goods to Feed the Poor, and their very Bodies to be Burned. *But you will find no* Charity *there! no* Humility! *no* Kind Thoughts, *and* Favourable Allowances *to others! no* Mean Opinion *of* Themſelves! Charity Believeth all things, *that are Good, or can be well Conſtru'd of another.* Beareth

all things, *that others do*, with a Condeſcenſion *and* Love *Inſuperable*, *which* overcometh Evil *with* Good. *Theſe are* Vertues *too* Divine *for the* Devil *to Imitate. Or when he does, it is with ſo Ill a Grace, ſo contrary to Him, that He cannot conceal ſuch an* Awkardneſs, *a* Loathneſs, *an un-natural* Force *upon Himſelf, as diſcovers it ſelf to any Diſcerning Eye.*

II. *Another ſure* Mark *of His Inſpirations, is, when under the* Sheeps-Cloathing *of* Devotion *and* Piety, *any* Hereſie *is Inſtill'd contrary to the* Truth *of the* Goſpel. *Of which I have given ſome Inſtances in* Bourignon, *and more (but there are not more, or more Groſs) in the* Quakers.

III. *A*

III. *A third* Mark *I give (and then I have done) which is that St.* Paul *Inſiſts ſo much upon, to Cure the great* Schiſm *in the Church of* Corinth; *occaſion'd by the* Pride *of ſome, upon whom (in that Plentiful Effuſion of the* Spirit, *at the firſt beginning of the* Goſpel) *ſeveral* Miraculous Gifts *had been Beſtowed, as of* Languages, Healing, *&c. upon which they grew ſo* Vain, *as to Refuſe Subjection to their* Superiors *in the* Church; *and to ſet up for Themſelves, drawing many after them, into an open and flagrant* Schiſm. *Againſt theſe* St. Paul *argues, with Admirable* Eloquence *and Force of* Reaſon, *in the* xii. Chap. *of his Firſt* Epiſtle *to the* Corinthians, *where from a Parallel of the* Unity *of the* Body, *and* Harmony *of the*

Members, *he ſhews, That the higheſt* Spiritual Gifts, *if they were made uſe of to cauſe a* Schiſm *in the* Church, *loſe all their* Vertue, *and become* Hurtful *and* Pernicious *to thoſe who had them. And thence makes his Inference in the* xiii. Chap. *That the greateſt* Gifts *that cou'd be Imagined, tho'* To ſpeak with the Tongue of Men and Angels, to underſtand all Myſteries, and all Knowledge, and Faith, even to remove Mountains; *Nay, ſuch a* Zeal *as to* Give all our Goods to the Poor; and our Bodies to be Burned *for our* Religion: *That all this wou'd ſignifie nothing to us, if we keep not in the* Unity *of the* Body, *which is the* Church, *if we have not that* Concern *for the* Unity *of the* Body, (*which the* Apoſtle *juſtly calls by the Name of* Charity, *i. e.* Love

to

to the Body) *as to be Content with our Station as* Members, *tho never ſo Eminent, as an* Eye, *or a* Hand, *without making a* Schiſm *in the* Body, *by withdrawing our Due Subjection to the* Head, *our* Spiritual Governours, *who are the* Principles *of* Unity *in the* Body, *next and immediately under* Chriſt, *the only* Supreme *and* Univerſal Biſhop *and* Head *of His* Church. *Whom every* Biſhop, *in his own* Church, *does* Immediately *Repreſent. And therefore, as St.* Ignatius *oftentimes urges it, whoever does not keep* outward Communion *with his* Biſhop, *the* Viſible Head, *does thereby Forfeit his* Inward Communion *with* Chriſt, *the now* Inviſible *to us, and* Supreme Head. *This* Schiſm, *which ſome of theſe* Spiritually-Gifted *Men had made from their Reſpective* Biſhops,

and

and which then began to ſpread in the Church, *was the occaſion of* St. Ignatius (*who was* Co-temporary *with the* Apoſtles) *his Inſiſting ſo* Largely, *and ſo* Earneſtly *in his Epiſtles to the ſeveral* Churches, *upon the Due and Neceſſary* Obedience *of All, as well the* Presbyters *and* Deacons, *as the* Laiety *to their Reſpective* Biſhops, *as to* Chriſt *Himſelf, whoſe Perſon they did Repreſent. The ſame is Inſiſted upon in the* Epiſtles *of* St. Clement, *to theſe ſame* Corinthians, *upon the ſame occaſion of their* Schiſm, *as* St. Paul *wrote to them, wherein he ſhews them, at large, that all Proceeded from their* Pride *in their own* Gifts: *And how little Reaſon this was for them to make a* Schiſm *in the* Church.

And

And now, Reader, ſtay and Admire! That, if even Miraculous Gifts, *were not a ſufficient Pretence, for any to* Advance *Himſelf above his* Biſhop, *or withdraw from under his* Government: *Yet, in our Days, we have ſeen Men* Rebel *againſt them, and Break the* Unity *of the* Church, *upon Pretence of being* Gifted-Men, *tho' Maſters of no more* Senſe *than their Neighbours, only from a* Fiery Zeal, *and* Volubility *of* Cant! *Whereas, were their* Gifts *even what they* Pretend, *and much* Greater, *yet, by the Sentence of St.* Paul, *St.* Clement, whoſe Name is in the Book of Life (*Phil.* iv. 3.) *St.* Ignatius, *and all the* Holy Fathers, *this were no Excuſe at all for them to withdraw their* Obedience *to their Lawful* Biſhops; *much leſs to ſet up in* Oppoſition *to* Them; *and*

Tear

Tear the Body *of the* Church *by* Schiſm.

It is hereafter obſerv'd, That the Holy Prophets *ſent from* God *to Reprove the* Wickedneſs *of the* Prieſts, *as well as* People *of the* Jews; *yet ſet not up oppoſite* Altars *to the* Altars *of thoſe* Wicked Prieſts, *nor Invaded their* Office.

So that were our Diſſenters *ſuch* Prophets *as they call themſelves, yet this wou'd give them no Authority to ſet up* Oppoſite Altars *to their* Biſhops.

Corruptions in the Church *are better Amended, by living in the* Communion *of the* Church; *and* There, *by* Exhorting, Admoniſhing, *and ſhewing* Good Example, *to* Reclaim: *Than by open* Deſertion, *to ſet up oppoſite* Factions, *which Heightens the* Animoſities, *Embitters the* Spirits, *Renders*

ders them Deaf *to one anothers* Advices; *and oft proceeds to* Blood *and* Slaughter; *which lays waſte whole* Kingdoms; *and gives the* Enemy *the greateſt Opportunity to ſow his* Tares *in the* Heat *and* Confuſion *of* Schiſm *and* Rebellion: *Which we ſadly Experienc'd in the late Bloody* Revolution *of* Forty One: *Wherein (beſides the* Murther *of the* King, *Deſtruction of many* Noble *Families; the* Havock *and* Deſolation *of* Three *Flouriſhing* Kingdoms) *there Aroſe Thirty or Forty different and oppoſite* Sects *and* Hereſies, *more Abhorrent to the* Presbyterians (*who Begat them, and Begun that* Rebellion) *than* Epiſcopacy *it ſelf, againſt which they firſt took Arms. Theſe, like the* Spawn *of the* Viper, *Eat into the Bowels of their* Mother, *and deſtroy'd Her, who firſt gave them Breath. So*

much

much did the Remedy *prove worſe to Her than the* Diſeaſe! *I wiſh that* They, *that* We, *that* All *may take Warning. That, inſtead of* wild Enthuſiaſm, *we may come to learn the* Sobriety *of* Religion: *In which let us* Heighten *our* Zeal *and* Divine Enthuſiaſm, *to Adhere ſtrictly to the* Reveal'd Rule *of* Scripture. *To have a Flaming* Charity *for the Good of the* Body, *and the* Unity *of the* Church. *That our* Enthuſiaſm *may tend to* Heal, *and not to* Divide. *To Advance the* Glory *of* God, *and to* Humble *our ſelves, in our own Conceits. That we may be willing Chearfully to* ſubmit *our ſelves to our* Superiors *both in* Church *and* State. *And not be ſo apt to* Judge *others, as to* Cenſure *our ſelves. And then, tho' we had different Opinions, yet we ſhou'd have no* Schiſm. *We ſhou'd live together as* Members *of*

the

the ſame Body, *that tho' one were more* Honourable *or* Uſeful *than another, yet there wou'd be no* Strife, *no* Emulation, *but which ſhou'd Exceed moſt in mutual Good Offices, and Care for the whole; ſuch a* Heaven *we ſhou'd ſee, if we had no* Schiſm: *And we had had no* Schiſm *but for* Enthuſiaſm: *And there is no* Enthuſiaſm, *where there is not* Pride: *Which being Dreſs'd in the Garb and Guiſe of* Humility, *is Literally the* Devil *Transform'd into an* Angel of Light, *and then He is moſt a* Devil, *becauſe He can moſt* Deceive. *This is* The Snake in the Graſs, *which I have endeavour'd to Diſcover. Pray* God *Accept my Labours, and make them uſeful to my Brethren.*

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I know that an Excuſe is thought by ſome more Incumbent, for making any

Alte-

Alterations or *Additions* in a *New Edition*. Or, at leaſt, for not putting all the *Additions* by themſelves; that thoſe who have the *Firſt Edition* may ſupply themſelves, without Buying the Book anew. But this not being an *Addition* to the *Building*, but Pulling down the whole, and Rearing it in a new Form, that cou'd not be obſerv'd. And ſome may have the Curioſity to compare Both together, and paſs their Judgment upon the Skill of the Architect: For few *Models* pleaſe *All*. However, in ſuch *Thorny*, *Rugged* Ground as the *Quaker-Writings* (whoſe Senſe it is harder to find out, than to Confute) it may be Excus'd, if, upon the ſecond *Reviſe* I find ſome *Weeds* that I had Forgotten before. And it may be thought that I have Learn'd the Language a little more perfectly: For really to underſtand the Quaker-*Cant*, is Learning a new *Language*; they take not Words in their *Common-Meaning*, but have a *Secret Senſe* of their own to every thing; and a little time will not make a *Stranger* Maſter of it. Upon the whole, I have done as well as I can. And let the Reader be as Merciful as he can.

THE

THE SNAKE *in the Graſs*, &c.

AN INTRODUCTION,

Shewing the deſign of the following Work: With a juſt Compariſon 'twixt the *Quakers* and *Muggletonians*.

THE Controverſie with the *Quaker Diſſenters*, has not been purſu'd by the *Church* of *England* with the like Zeal and Pains as thoſe againſt the *Presbyterians*, *Independents*, and other *Diſſenters*; becauſe the *Quakers* were not ſo Conſiderable, either for their *Learning*, or for their Influence upon the Publick *Revolutions*, which the others caus'd both in *Church* and *State*.

But their Numbers (increas'd by being neglected) are now become *Formidable*; chiefly for the many *Souls* Seduc'd by them; they not only ſwarm over theſe Three Nations, but they Stock our Plantations abroad.

It is wholly for the love of *Souls*, that I have enter'd into this Controverſie. And therefore, to do Right to All, I have made a Diſtinction between them, in the very *Title*.

I name many of their *Principal Leaders*; becauſe I have great Charity for the generality of the Ignorant ſort of them, ſome of whom I know to be very *Honeſt* and *Well-meaning* Men, and *Devout* in their way, and who ſuſpect nothing of the *Depth* of that *Myſtery of Iniquity*, wherein they are *Blindly*, and *Implicitly* led. And therefore it is chiefly for the ſake of theſe that I detect the Errors of their *Leaders* and *Miniſters*, that they may, now at length, if it be the Will of God, recover themſelves out of the Snares of the Devil, wherein they are taken Captive by him at his will.

Secondly, I name the *Subtilty* of theſe *Rabbies* of the *Quakers*: For, tho' they are generally thought the moſt *Ignorant* and *Contemptible* Sect amongſt all our *Diſſenters*; and therefore are moſt neglected by us; yet, ſince I have perus'd their Books, and Convers'd with ſome of them, I have much alter'd my Opinion as to that.

I find them to Inherit the *Hypocriſie* as well as *Hereſie* of the *Arians* and *Socinians*, who were the moſt *Subtile* and hardeſt to be Detected, of any of the *Chriſtian Hereticks*. And the *Quakers* do defend themſelves with the ſame *Diſtinctions*, and even add to their Arts, as you ſhall ſee.

But they are now at a very hard Lock. For many of them have really gone off from that height of *Blaſphemy* and *Madneſs* which

was

was Profeſs'd among them at their firſt ſetting up, in the Year 1650. and ſo continu'd till after the Reſtauration *Anno* 1660. ſince which time they have been coming off by degrees; eſpecially of late, ſome of them have made nearer Advances towards Chriſtianity than ever before: And among them the Ingenious Mr. *Penn* has of late refin'd ſome of their groſs Notions, and brought them into ſome Form, has made them ſpeak *Senſe* and *Engliſh*, of both which *George Fox* (their Firſt and Great Apoſtle) was totally Ignorant, as you will ſee in the few Quotations, which I have Tranſcrib'd out of his *Great Myſtery* in his own words. But ſo wretched is their State, that tho' they have in a great meaſure, Reform'd from the Errors of the Primitive *Quakers*, yet they will not own this; becauſe, as they think, it wou'd Reflect upon their whole Profeſſion, as indeed it does, and Argues that their Doctrine was Erroneous from the Beginning; and their Pretence Falſe and Impious, upon which they firſt left the *Church*, and run into *Schiſm*: Therefore they endeavour, all they can, to make it appear that their Doctrine was Uniform from the Beginning, and that there has been no Alteration; and therefore they take upon them to defend all the Writings of *George Fox*, and others of the firſt *Quakers*, and turn and wind them, to make them (but it is impoſſible) agree with what they Teach now at this day.

On the contrary, they have, by theſe Arts brought back their *New Reformation* to the *Old Standard*; and while they wou'd *Reconcile*, they, in effect, *Juſtifie* and ſtill *Maintain* their firſt *Blaſphemous* Pretences; only have Dreſs'd and Couch'd them more *Craftily*, which is more *Wickedly*.

Therefore to rid them out of their Difficulty, I wou'd perſuade them, openly and aboveboard to Renounce *George Fox* and their *firſt Reformers*, and all their *Blaſphemous* and *Heretical Doctrine*.

Which whoever refuſes to do, muſt be concluded to remain ſtill in that *Root of Bitterneſs, and Bond of Iniquity*.

For this Reaſon I have taken my Riſe from the Writings of *George Fox*, and others of their *Scribes*; and ſhewn the little pretty Diſtinctions, which the *Modern Quakers* make uſe of, to Cover, Palliate, and Reconcile thoſe *Doctrines of Devils* at firſt taught by them.

And I hope I have perform'd thus much, That our *preſent Quakers* muſt either plainly Renounce *George Fox*, and other their *Original Rabbi's*; or otherwiſe that they are not to be believ'd in that fair Face which they, at preſent, wou'd put upon their *Doctrine*.

There is nothing ſo *Monſtrous* or ſo *Senſeleſs* for which excuſes may not be made, and ſome ſeemingly plauſible meaning put upon the groſſeſt Abſurdities.

No *Quakers* in the World do Defend themſelves with greater vehemence, and ſelf-aſſurance, than the *Muggletonians* do.

And

And they go (as the *Quakers* do) upon the Pretence of an *Infallible* Inſpiration of the *Spirit of God*, or the *Light within*; and are as poſitive as any *Quaker* of them all.

And, I muſt ſay it, they give the ſame Proof for their *Extraordinary* Inſpiration, as the *Quakers* do, that is, none at all, but their own Confident averring of it.

Mr. *Penn*, in his *Winding-Sheet P.* 6. calls Muggleton the *Sorcerer of our Days.*

Now I wou'd beſeech Mr. *Penn* (who has more Wit than all the reſt of his Party) to let us know what Ground he had for leaving the *Church* of *England* more than *Muggleton?* Or, than others of the *Separate Quakers* have for leaving of him, and his Party?

Or why we ſhou'd truſt the *Light* within *Him*, or *George Fox*, rather than the *Light* within *Lodowick Muggleton?*

Has *Lodowick* wrought no *Miracles* to prove his Miſſion? No more have *George Fox* or *William Penn.*

Are they very ſure that they are in the Right? So is he. Are they *Schiſmaticks?* So is he. Are they above *Ordinances?* Have they thrown off the *Sacraments? Muggleton* has done more: He has diſcarded *Preaching* and *Praying* too: For theſe are *Ordinances.* Is *He* againſt diſtinct *Perſons* in the Godhead? So are *They.* Is *He* againſt all *Creeds?* So are *They.* Does *He* deny all *Church-Authority?* So do *They.* Yet does *He* require the moſt Abſolute Submiſſion to what *Himſelf* teaches? So do *They.* Does *He* make a *Dead*

Letter of the *Holy Scriptures*, and Reſolve all into his own Private Spirit? So do *They*. Do's *He* Damn all the World; and all ſince the *Apoſtles?* So do *They*. All which will be ſhewn at large in what follows. There are *Twin-Enthuſiaſts*, both born in the Year 1650. (for then it was *Muggleton* ſays he got his Inſpiration) and have proceeded ſince upon the ſame main Principle, tho' in ſome particulars, they have out-ſtript one another, and Perſecute one another, as if they were not Brethren: But tho', like *Sampſon*'s Foxes, they draw two ways, their Tails are joyn'd with Fire-brans, to ſet the Church in a Flame.

It will be proper, in this place, once for all, to obviate a Prejudice, which ſome may take at a little *Raillery* I am forc'd to now and then, in Anſwer to ſuch *ſenceleſs* Arguments and Pretences, as deſerve no otherwiſe to be Confuted: For there are ſome things ſo very *Ridiculous*, that a *ſerious* Diſputation againſt them wou'd appear no leſs *Ridiculous*.

SECT. I.

Concerning the Quakers *Notion of the* Light within.

THis *Light* the Quakers ſay is, *That Light which lighteth every Man that cometh into the World.* And therefore they ſay, that every Man in the World has it. They do not call it *Natural Reaſon* or *Conſcience*, but a *Divine Light* ſent in upon the *Conſcience*. *It is not Conſcience*, ſays *George Fox*, in his *Great Myſtery*, p. 209. And in all this, we have no Quarrel with them. For we doubt not, that there is an Influence from Above, as of the *Sun* upon all the *Earth*, ſo of the *Holy Spirit* of *God*, ſhining upon the *Conſciences* of the moſt *Profligate*, at ſome times, till, by their repeated Provocations, they have baniſh'd that *Holy Spirit* from Hearts wholly polluted: And yet His Goodneſs does not refuſe to viſit them many wonderful ways, calling them both by His *Mercies* and *Judgments* to *Repentance*, while there is *Life* or *Hopes* left; inſomuch, that whoſoever *Periſhes* will be *Self-Condemned*, and ſee the Cauſe of his Damnation to lie wholly at his own Door.

And this Notion of the *Light within*, as a *Ray* only, or *Illumination* from the *Holy Spirit*, the Ingenious Mr. *Penn* has let us ſee, in ſome

of his late Books, to draw us insensibly off the Scent of the *Quaker*-Notion of the *Light within*, which is advanc'd by their first Apostle *George Fox*, and the rest of his Herd. And that is, to make this their *Light within*, not only an *Inspiration* or *Illumination* sent from *God*, but to be it self the *Essential God* and *Christ*; and that there is no *Person* of *Christ* now in *Heaven*, or any where else out of the *Hearts* of *Men*.

This *Light* or *Christ*, they suppose to be oppos'd or resisted in the *Hearts* of other Men, but to *Live* truly in *Themselves*. And from hence (O *Blasphemy* to repeat it!) they call their *Souls* a *Part* of *God*, of His *Being* and *Essence*; that they are *One Soul* with *God*; and therefore that their *Soul* is *Infinite*, and that *in its self*, without *Beginning* or *Ending*; and that *God* is not *distinct* from his *Saints*, as you will see in the *Pages* quoted in the *Margin*. But I shall have occasion to explain them more at large hereafter; therefore I set not down the *Quotations* now at large. This monstrous Notion of *The Light within*, is the Ground and *Foundation* of all their other *Errors* and *Blasphemies*; hence they assume the Name of *Christ* to themselves, and say, that it belongs to *Them*, to every *Member*, as well as to *Christ* the *Head*, as well as to that Man *Jesus*: They make themselves *Equal* with *God*, *Infallible*, and *Perfectly Sinless*, as *He* is. They laugh at us for confessing our selves to be *Sinners*, or praying

G. Fox's Gr. Mystery, p. 29, 90, 91, 100, 207, 229, 273, 282.

praying to *God* for *Mercy*. *Alas poor Souls!* (ſays Mr. *Penn* of the Church of *England*) *are you not at* **Have Mercy upon us miſerable Sinners, there is no Health in us,** *from Seven to Seventy?* And for this he upbraids the *Church of England* as oppoſers of *Perfection*.

In his Truth Exalted, *Re-printed at* London, 1671. p. 8, and 9.

Upon this account they *Reprobate* and *Damn* All the *Chriſtian World*, from the Days of the *Apoſtles* to *G. Fox*. And ſince, All but *Themſelves*. While, at the ſame time, they commit wild *Idolatry* to one another, *Worſhipping* and *Adoring* one another, eſpecially their great *Fox*, and other of their *Rabbies*, becauſe of the *Light* or *Chriſt* or *God*, which they ſuppoſe to be in them; and upon that account, they beſtow upon themſelves All the *Attributes* and *Titles* of *God* and *Chriſt*.

All theſe things I will ſhew in their Order. But firſt, let me Reaſon a little with them upon this Head of the *Light within*. For if *Every Man* has it (which they aſſert) then, it is no Peculiarity to the *Quakers*. And yet upon pretence of this *Light* in *Themſelves*, they advance *Themſelves* above all the reſt of Mankind; and *Damn* All but *Themſelves*, as will be ſhewn.

Therefore their meaning muſt be, That none but the *Quakers* do follow this *Light*. Which they do ſuppoſe, but have yet given no proof of it, more than other *Enthuſiaſts*; that is, their own *ſaying ſo*, and being *very ſure of it*.

How-

However, I would ask them this Queſtion, *Whether a Man may leave that Light, without* Knowing *that he does ſo?*

If he may, then all the *Quakers* have left it for ought they *Know*.

If he cannot, then all who leave it, do it *Maliciouſly*. For I ask again, Whether a Man can *ſin*, while he *follows* this *Light?* If he can, then that *Light* may lead him *wrong*, and ſo is not *Infallible*. But if he cannot *ſin* while he *follows* this *Light*; and cannot leave the Light without *Knowing* of it (as in the firſt *Quære*) then can there be no ſin of *Ignorance*. Which is contrary to the *Law*, for there Expiations were appointed for ſins of *Ignorance*. And it is likewiſe contrary to the *Goſpel*; for *Chriſt* tells of thoſe who Know not *their Maſters Will*. *They* know not *what they do*, ſaid He of thoſe who *Crucify'd* Him (*Luke* xxiii. 34.) *The time ſhall come* (ſaid He to His Apoſtles, *John* xvi. 2.) *that whoſoever killeth you, ſhall* Think *that he doth God ſervice*. And it is ſaid, 2 *Theſſ.* 2. 11. *That they ſhould* Believe *a Lye*. *Chriſt* has foretold (*Mat.* vi. 23.) That the *Light* which is in ſome Men (that is, what they take to be *Light*) is *Darkneſs*. And if they be ſo miſtaken, *How great is that Darkneſs!*

But there can be no ſuch *Miſtake*, as our *Saviour* ſuppoſes, if the *Light within* be *Infallible*; and that *every Man* has it; and that *no Man* can leave it, without *Knowing* of it.

Yet

Yet St. *Peter* says to the *Jews* who Crucify'd Christ, *I wot that through* Ignorance *ye did it*, Acts 3. 17. And St. *Paul* says, 1 *Cor.* 2. 8. That *had they* known *it, they would not have Crucify'd the Lord of Glory.*

There is no doubt but these *Jews*, who Crucify'd *Christ*, and St. *Paul* too while he was a *Persecutor*, did *Think* that they follow'd their *Light within.* Therefore a Man may think himself in the Right, and be *Mistaken*, which will destroy all the *Quakers* certainty. Yes; a Man may *Think* so, and think very *strongly.* And yet all this may be no more than a *strong Delusion.*

It wou'd make one Merry (were there not too much of *Tragedy* in this Miserable and Destructive Error) to see what pains *G. Fox* takes to struggle from under this Objection.

He repeats the *Professors* Objection against him in these words, *The Apostle* (Paul) *thought to do many things against the Church, and thought he ought to do so, and the* Light within *did not inform his Conscience.* *Great Mystery, p. 224.*

To which *George* Replies in these words, *Did not Christ say that it was hard for him to kick against that that prickt him, and was not that within him that prickt him?*

Here is manifest Perverting of *Scripture.* For *Christ* did not say *that it was hard to kick against that that prickt him*, or that any thing *prickt him.* The words which *Christ* spoke were these, *It is hard for thee to kick against the Pricks*, Acts ix. 5. That is, against the *Power* of *Christ*; which wou'd

wou'd be too hard for him if he ſtrove againſt it; as a Man that kicks againſt *Pricks* or *Goads* of Iron, only hurts himſelf. But *G. F.* perverts the Text to make it bear this ſenſe, that the *Pricks* here mention'd, were nothing elſe but the *Pricks* of St. *Paul*'s own *Conſcience*, or the *Light within* his *Conſcience*, as the *Quakers* love to ſpeak. But whether there was any thing of this in the Caſe of St. *Paul*, himſelf can beſt tell; who ſaid, *Acts* xxvi. 9. *I verily thought with my ſelf, that I ought to do many things contrary to the Name of Jeſus of Nazareth.* And Chap. xxii. 3, 4. That he was not only *fully perſuaded*, but *Zealous* in the *Perſecution* of the *Chriſtians*, *exceeding mad againſt them*, Chap. xxvi. 11. Had he then any *Pricks* of *Conſcience*, or of his *Light within* againſt the Lawfulneſs of that wherein he was *fully perſuaded*, and *Zealous?* Or cou'd he *think verily*, that he ought to do ſuch a thing, if he had had but any the leaſt *doubt* or *ſurmiſe* againſt the Lawfulneſs of it? It will be very hard, when all this is conſider'd, to make Senſe of the *Quaker* Notion of the *Light within*: Againſt which this Inſtance of St. *Paul* (among many others) ſtands as an irrefragable proof.

And now I will go on to make good the Particulars of the above Charge.

SECT.

SECT. II.

Of the Quakers *making their* Soul *of the ſame* Perſon *and* Subſtance *with* God.

THou ſay'ſt (ſays *G. Fox* to his Opponent, *Great Myſt.* p. 247.) *Chriſt doth not Dwell in them* Perſonally. *Doth not* Chriſt *dwell in his Saints, as he is in the* Perſon *of the Father, the* Subſtance? Hence he makes the Soul without *Beginning* or *Ending*, and *Infinite in it ſelf.* HisOpponent had granted him in theſe words, p. 90. *There is a kind of Infiniteneſs in the Soul; but it cannot be Infiniteneſs in it ſelf.*

Againſt this *G. Fox* Diſputes, and no *Kind* of *Infiniteneſs* will ſerve his turn, but *Infiniteneſs in himſelf*, which is the *Infiniteneſs* of *God* alone: For He only has Infinity *in Himſelf*; as not being given by any other. *Is not the Soul* (ſays *G. F.*) *without Beginning? Hath this a Beginning or Ending? And is it not Infinite* in it ſelf, *and more than all the World.*

P. 29. *Now conſider what a Condition theſe call'd* Miniſters *are in: They ſay, that which is a* Spiritual Subſtance, *is not* Infinite in it ſelf, *but a* Creature. Here he will not let the *Soul* be a *Creature.* His proof is in the next words, *That which came out from the Creator, and is in the Hand of the Creator, which brings it up, and to the Creator again, That is Infinite* in it ſelf. I do not meddle with his *Philoſophy* (which is wretched) I only ſhew you his Opinion, that the

Soul

Soul is not a *Creature*, but *Infinite*, and that *in it self*. Which is making of it *God* in the ſtricteſt terms. Will you have any more of it? He makes the *Soul* to become *one Soul* with *God*. *Chriſt* (ſays he, p. 91.) *brings the Soul up into God, from whence it came, whereby they come to be* one Soul. And p. 229. *who are come up into the Biſhop Chriſt, they are one* Soul.

It is horrid Blaſphemy (ſaid *Alexander Roſt*) *to ſay*——— *The* Soul *is a part of God. It is not horrid Blaſphemy* (reply'd *G. Fox*, p. 273.) *to ſay the* Soul *is a part of God, for it came out of Him, and that which came out of Him, is of Him.* *Fox* does not ſay that the Soul came *from* God, that is, that God Created it: But that it came *of* God, as a *Part* of God, of his *Subſtance*, *Perſon*, and *Eſſence*. And p. 100. *Is not this of God's Being?* Says he. And he Diſputes againſt this Poſition, *That there is not an* Eſſential *In-dwelling of the Divine Nature in God's People*; and *That God dwells not in the Saints by a* Perſonal *Union*. Or that Chriſt's *Perſon* is not in Man, *which is as much as to ſay* (replies *G. Fox* p. 248.) *as if we were not of his Fleſh and Bones, and had not his Subſtance.*

Here the *Light within* is not only an *Illumination* or *Inſpiration* from *Chriſt*, but the very *Perſon* of *Chriſt*, his *Subſtance*, his *Fleſh* and *Bones*. And he ſays, p. 207. That *Chriſt is not Diſtinct from his Saints*. That *Chriſt is the Elect*. p. 88. That the *Light within is Chriſt*. p. 310. That *they who are of the Faith, are the Fleſh of Chriſt, the Fleſh of Him who Suffered.* But this will come under a following Head, there-

therefore, for the present we dismiss it. Only I will tell you before I go, Mr. *Penn*'s Excuse for *G. Fox* in all these particulars. He lays it upon *George*'s extreme *Ignorance*. That when he said the Soul was *Equal* with God, by *Equality* he meant only *Unity*. And that when he call'd the Soul *Infinite*, he did not mean *Infinite*, but *something that is* not *Finite*, or which comes to an End: And that when he said the *Soul* was *without Beginning*, and a *Part of God*, he did not mean the *Soul*, but the *Breath of God*, &c. He says that *George* observ'd no *nicety of Expression*, and finds great fault with those who *make ill use of his* plain *and* vulgar *Phrases*.

The Invalidity of John Faldo's Vindication, &c. 1673. p. 353.

An indifferent Man would rather have said *Ne sutor ultra crepidam*——— That this *Fox* should rather have kept to his Original Trade, than to set up for *Interpreting* the *Scripture* before he had learn'd to speak Sense, or write *English*!

A defect in which is a strange excuse for *Infallibility*.

But it is just with God thus to detect such *Wicked* and *Blasphemous* Pretences, to all who are not resolv'd to shut their Eyes.

For will any one believe that that *Spirit* which cou'd dictate an *Infallible* Knowledge of the *Scriptures*, and of all *Persons* and *Things* (as *G. F.* &c. pretended) cou'd not have enabl'd these Men to speak *common sense*, or to understand plain *English* words!

But

But there is worſe than this. For when thoſe whom *G. F.* oppos'd, ſpoke *Properly*, and according to the true ſenſe of words, *G. F.* miſtaking them (as Mr. *Penn* wou'd have it) *Boldly* and *Impudently* accus'd them of *Error* and *Blaſphemy* for ſpeaking the *Truth*.

Now if *G. F.* neither underſtood the *words* he ſpoke himſelf, nor what others ſpoke; what ſort of *Infallibility* was here! Will *Infallibility* charge others with *Error*, who ſpeak *Truth*, and expreſs it *Properly*, becauſe *Infallibility* wants *Senſe* to underſtand the true uſe of Words!

But the truth is, all this was a *Bewildring* of *G. F*'s *poor underſtanding*, and not to be charg'd only (as Mr. *Penn*'s over-Charity do's) upon his *Plain and Vulgar Phraſes*. For in both the Inſtances of the *Soul*'s **Infinity** and **Equality** with God, the Diſtinctions were plainly given to *G. F.* what ſort of *Infinity* and *Equality* was allow'd to the *Soul*, and he expreſly diſputes againſt ſuch *Diſtinctions*, and rejects any *Limited* Senſe of the *Soul*'s **Infinity** and **Equality** with *God*; but will have it *Infinite in it ſelf*, and no *Leſſer* kind of *Infiniteneſs*, which was allow'd him: And as to *Equality* with *God* (which comes after to be conſider'd) you will ſee plainly, that he wou'd not accept of being *Equal* to *God* in *Quality* (which was unreaſonably granted by his Opponent) but excepting againſt that Limitation, he aſſerts himſelf to be *Equal* to *God* not only in *Quality*, but in *Equality*, in *Equality it ſelf*, as his Diſciple *Howgil* enforces it.

And

And this muſt proceed (paſt help of Mr. *Penn*, and all the World) either from a moſt *Impious Blaſphemy*, or ſuch an immoderate degree of *Dullneſs*, and lack of *Underſtanding* as con'd not befall any thing in *Humane Shape*, much leſs, any one who pretended to *Divine Inſpiration*, and proudly to *Decry*, and *Damn* all the World ſince the *Apoſtles*!

SECT. III.

Of the Quakers *aſpiring to an* Equality *with* God.

THis in effect is prov'd already. But more expreſly, and in very terms.

1. *G. Fox*'s Adverſary (*Gr. Myſt.* p. 282.) yields to him, tho' very unreaſonably, that we may be Perfect *as God* in *Quality*, but not in *Equality*. Againſt this *G. Fox* Diſputes; and endeavours to prove that they (the *Quakers*) are Perfect *as God*; not only in *Quality*, but in *Equality*; for *Chriſt* (ſays he) *makes no Diſtinction in his words, but ſaith*, Be ye Perfect even as your Heavenly Father is —— And, as he is, ſo are we, *and that which is Perfect as he is Perfect, is in* Equality *with the ſame.* And in his *Saul's Errand*, p. 8. he ſaith, *He that hath the ſame Spirit that raiſed up* Jeſus *from the Dead, is* Equal *with God.*

Great Myſtery, p. 248.

He Accuſes *Chriſtopher Wade* becauſe he deny'd *Equality* with the *Father*, and ſays, *All that have the Son and the Holy Ghoſt, have that which is* Equal *in Power and Glory with the Father*; and this all the *Quakers* ſay they have.

His Works in Folio, Reprinted 1676. Entituled, The Dawnings of the Goſpel-Day, p. 232.

The Renowned Francis Howgil, *is yet more Expreſs in this* Blaſphemy, *if more can be.* The firſt thing thy Dark Mind ſtumbles at (*ſays he to his Opponent* Edward Dodd) is, that ſome have ſaid, that they that have the Spirit of God, are *Equal* with God. He that hath the Spirit of God, is in that which is *Equal*——— And he that is joyned to the Lord, is one Spirit, there is Unity, and the Unity ſtands in Equality it ſelf. *Thus he, and leſt you ſhould think too little of the word* Equality, *he gives it you with an* Emphaſis. Equality it ſelf—— *But he ſeems to come into a calmer mood, a few lines after, and ſays*, There is Equality in Nature, tho' not in Stature. *But inſtead of bringing him off, this ſets him deeper in the Mire. For*, firſt, *it is* Nonſence, *for whatever is Equal to God in* Nature, *muſt be ſo likewiſe in* Stature, *ſince his* Nature *is* Infinite. *And, for that Reaſon*, ſecondly, *making us Equal to God in* Nature, *is the higheſt* Equality, *it is indeed* Equality it ſelf. *Which Expreſſion* Howgil *repeats* twice *in the diſtance of* three *lines, that he might be ſure of it.*

For

For more Quotations of this ſort, I refer the Reader to a Book of *Rob. Gordon*'s, Entituled, *Chriſtianity Vindicated*, &c. Printed in *London*, *A. D.* 1671. where p. 33. you have the following ſayings of the *Quakers*, viz.

The Light, the Seed within, is Chriſt, then I am he that ſpeaketh; *then* Hoſanna: *The Son is equal with the Father, I witneſs the Son in me, ſo I witneſs* Equality *with the Father*: *The Light in me is Chriſt, Chriſt is the Word by which the World was made, then, it was ſaid of Chriſt, that he was in the World, and the World was made by him, and the World knew him not*; *ſo it may be ſaid of this Prophet* G. F. as is ſaid by *S. E.* in his Paper Entituled, *The Quakers Challenge*, p. 6. *Chriſt is the Way, the Truth, and the Life*; *Chriſt is in me, and muſt not be ſay where he is, I am the Way, the Truth, and the Life? He that hath the ſame Spirit that raiſed up Jeſus from the Dead, is* Equal *with God: Jeſus Chriſt the Myſtery paſſed before, the ſame Spirit takes upon it the ſame ſeed, where it is manifeſted*; as it is mentioned in *G. Fox*'s Book Entituled, *Saul's Errand to Damaſcus*, p. 7. 8.

2. Having thus ſhewn the Quotations of the *Quakers*, out of their *Printed Books*.

I will now farther prove my Charge, even in *Legal* Form againſt them, by Evidence upon *Oath*, which you will find in a Book Printed 1653. Entituled, *A Brief Relation of the Irreligion of the Northern Quakers*, &c. there p. 2. and 3. you have the Account how George Fox did *avow himſelf over and over to be* Equal with God: *being ask'd by Dr.* Parſhal, *in the Preſence*

ſence of *Mr.* Sawyer, *Coll.* Tell, *and Coll.* West, *Juſtices of the Peace in the County of* Lancaſhire, *at a Private Seſſions in the Town of* Lancaſter, *whether or no he was* Equal with God, *as he had before that time been heard to affirm: His Anſwer was this,* I am Equal with God.

This Blaſphemy *hath been atteſted upon* Oath, *by the aforeſaid Dr.* Marſhal, *and Mr.* Altam *School-Maſter of* Lancaſter, *before the Juſtices at the laſt Seſſion, held at* Appleby, *the* 8*th of* January 1652. *and before Judge* Puleſton *at the laſt Aſſizes held at* Lancaſter, *the* 18*th of* March, 1652.

Thus that Account, which was Printed ſoon after the ſaid *Aſſizes*: At the ſame *Aſſizes*, it was prov'd againſt this *Fox*, that he had avowed himſelf to be the *Chriſt*, *the Way*, *the Truth*, *and the Life* (Witneſſed by *George Bickett* and *Iſaac Bourn*) That he was the *Judge of the World*, (Witneſſes, *George Bickett*, *Adam Sands*, *Nathanael Atkinſon*) yea the Eternal *Judge of the World*, (George Bickett *Witneſs*;) and Mr *Sawyer*, a Juſtice of Peace, told the Judge, in the open Court, that he cou'd produce many more who cou'd Witneſs that *G. Fox* had affirm'd himſelf to be the *Chriſt*, &c. But the Witneſſes produc'd were thought ſufficient at that time. In the above Account, p. 3. it is likewiſe Witneſſed, that James Naylor affirm'd, *That he was as Holy*, *Juſt and Good*, *as God himſelf*; and that *James Milner in the County of* Lancaſhire, *profeſs'd himſelf to be* God *and* Chriſt. Witneſſes, *Thomas Shaw*, *Gerard Shaw*, *George Inman*.

Theſe

These Monstrous Blasphemies occasioned a Petition from the *Gentlemen* of that County, to the then *Council* of *State*. Which being short, I give you *Verbatim* as follows. *To the Right Honourable the Council of State. The Humble Petition of several Gentlemen, Justices of Peace, Ministers of the Gospel, and People, within the County of* Lancaster, *whose Names are Subscribed.*

Sheweth,

That George Fox, *and* James Naylor *are Persons Disaffected to Religion, and the wholesom Laws of this Nation; and that since their coming into this Country, have Broach'd Opinions tending to the Destruction of the Relation of Subjects to their Magistrates, Wives to their Husbands, Children to their Parents, Servants to their Masters, Congregations to their Ministers, and of a People to their God: And have drawn much People after them: Many whereof (Men, Women, and little Children) at their Meetings, are strangely wrought upon in their Bodies, and brought to Fall, Foam at the Mouth, Roar, and swell in their Bellies. And that some of them affirm themselves to be* Equal with God, *contrary to the late Act, as hath been attested at a late* Quarter-Sessions *holden at* Lancaster *in* October *last past; and since that time, acknowledged before many Witnesses; besides many Dangerous Opinions, and Damnable Heresies, as appears by a Schedule hereunto annexed, with the Names of the Witnesses Subscribed.*

May it therefore please your Honours, upon the Consideration of the Premises, to provide (as

your Wiſdoms ſhall think fit) that ſome ſpeedy courſe may be taken for the ſpeedy ſuppreſſing of theſe Evils.

And your Petitioners, &c.

The Schedule annexee was as follows.

1. George Fox *Profeſs'd and Avow'd, That he was Equal with God.*
2. *He Profeſſed himſelf to be the Eternal Judge of the World.*
3. *He ſaid that he was the Judge of the World.*
4. *He ſaid, whoſoever took a place in Scripture, and made a Sermon of it, and from it, was a* Conjurer, *and his Preaching was* Conjuration.
5. *He ſaid that the Scripture was Carnal.*

James Milner, *a Follower of the ſaid* Fox, *profeſſeth himſelf to be* God *and* Chriſt; *and gives out Prophecies,*

1. *That the Day of Judgment ſhall be the* 15*th day of* November.
2. *That there ſhall never Judge ſet at* Lancaſter *again.*
3. *That he muſt ere long ſhake the Foundations of the Great Synagogue, meaning the Parliament.*

Leonard Fell *profeſſeth that* Chriſt *had never any Body but His* Church.

Richard Huberthorn *wrote that* Chriſt *coming in the Fleſh, was but a* Figure.

This was the *Schedule.* And *G. Fox* wrote an *Anſwer* to this *Petition*, and to every particular in the *Schedule*; which he Entituled, *Saul's Errand*

Errand to *Damaſcus*, &c. Printed 1653, wherein he inſerts the ſaid *Petition* and *Schedule*, out of which I have Tranſcrib'd them.

And I have done it, *Firſt*, to give the Readers, who are Strangers to the Proceedings of the *Quakers*, a clearer view of them.

Secondly, To Invite all that are Curious to Read that *Anſwer* of *Fox*'s *Saul's Errand*, &c. becauſe there is none can Imagine but that *Fox*, having produc'd ſo particular a Charge of Groſs and Abominable Blaſphemies againſt himſelf, and Partners, did it on purpoſe, that he might the more exactly, and in terms moſt *Expreſs* and *Plain*, Renounce and Diſown them.

And every Reader will judge it Reaſonable to conclude *Fox* and the *Foxonians* abſolutely Guilty of every part of this Charge, which they refuſe, in this their *Vindication*, thus *Plainly* and *Expreſly* to Diſclaim: Or where they *Dodge*, and *Shift*, and will not give a *Direct* and *Categorical* Anſwer. Becauſe no *Innocent* Perſon wou'd deſire to wave his Denial of ſo Foul an *Imputation* laid upon him: But, on the contrary, wou'd, with the greateſt Earneſtneſs, preſs to be Heard; and wou'd Purge himſelf, in the *Plaineſt* and *Fulleſt* Terms he cou'd deviſe; and wou'd believe that every one wou'd think him *Guilty*, wou'd give every one leave to believe him *Guilty*, if he gave any *Dubious*, or *Foreign* Anſwers. For who will not think him *Guilty*, who cannot be brought to Plead *not Guilty*.

But ſuch is the Caſe of *Fox* in his *Saul's Errand*, above-mentioned; He does not *Plainly* deny, no, not any *one* of the particulars Charg'd upon him, or his Followers, in the *Petition* and *Schedule*, which he Inſerts. Nay, he downright owns, and juſtifies the greateſt part of them. As their Preter-natural *Convulſions* and *Quakings*, *Foamings*, and *ſwelling of their Bellies*, which ſeiz'd them at their *Meetings*, even *little Children*, who cou'd not *Counterfeit*: and therefore was, no doubt, plain *Poſſeſſion*; but whether of a *Divine* or *Diabolical* Spirit, will be hereafter conſider'd. The matter of Fact *Fox* owns, p. 5. and Vindicates it by the *Ecſtaſies* Recorded of the *Holy Prophets* of Old. But none of theſe ever ſeiz'd *little Children*. But the *Lapland* Poſſeſſions have, in thoſe who are given up to the Power of the *Devil*, of which there are frequent Examples, in our own Countries, beſides theſe of the *Quakers*.

Fox likewiſe owns the Indictment laid in the *Schedule* againſt *James Milner*, and juſtifies him, tho' he cannot deny the Fact. *As for* James Milner (ſays he, p. 9.) *tho' his Mind did Run out from his Condition, and from minding that Light of God which is in him, whereby the World takes occaſion to ſpeak againſt the Truth, and many Friends ſtumble at it; yet there is a Pure Seed in him.*

This *Pure Seed* is what the *Quakers* mean by *the Light within*. And which they make to be *God* and *Chriſt*: and therefore take the Name

of

of *God* and *Chriſt* to themſelves, becauſe of *God*'s thus ſuppoſed Dwelling in them.

But by this Rule, every Man muſt be *God*, and *Equal* to *God*, as well as a *Quaker*, becauſe the *Quakers* ſay, that *This Light* is in *every Man that cometh into the World.*

But every Man does not follow this *Light*. No more did *James Milner*, or *James Naylor* before-mentioned. And how ſhall we then know that *George Fox* did, or any other *Quaker*?

What is now become of their Pretence to a *ſinleſs* Condition, and to *Perfection*, Equal even to the *Perfection* of God himſelf!

Milner pretended to it. They *all* pretend to it. And they have it *all* alike.

SECT. IV.

The Quakers *Pretence to a* Sinleſs Perfection.

AFter having ſhew'd the *Quakers* Claim to an *Equality* with *God*, to be *Part* of *Him*, of one *Soul*, *Being*, *Eſſence*, and *Perſon* with *Him*, it may ſeem a going backward, and proving leſs, to ſay that they pretend to a *ſinleſs Perfection*. For the *Bleſſed Angels* are free from *ſin*; yet Infinitly ſhort of being *Equal* to *God*. But becauſe our *Modern Quakers* are abated ſome-

ſomewhat from the loud *Blaſphemies* to which they at firſt pretended: And now (*Modeſt Men!*) are content to ſit down, *Equal* only to *Angels* and *Apoſtles*, to be free from *ſin*, *Perfect*, and *Infallible* as they; I will therefore let the Reader ſee their Pretences to this ſort of *Perfection*.

I have before Quoted Mr. *Penn* upbraiding the *Church* of *England* as *Oppoſers of Perfection*, and Ridiculing us for confeſſing our ſelves *ſinners*, and imploring *God*'s Mercy. Now hear *G.F.* in his *Gr. Myſt.* p. 101. *It is the Doctrine of Devils that Preacheth that Men ſhall have ſin, and be in a Warfare ſo long as they be on Earth. They that pretend coming to God and Chriſt out of* Perfection, *they be in the Error.* p. 111. *All who come to Chriſt, they come to* Perfection —— p. 231. *They attain to* Perfection *in the Life of God.* p. 271. *For who are Sanctified, have* Perfect *Unity*, Perfect *Knowledge*, Perfect *Holineſs.* p. 281. *The Life of the Saints is Chriſt, not ſinful at all.*

William Shewen (a great *Quaker Preacher*) in his *Treatiſe concerning Thoughts and Imaginations*, Printed 1685. p. 25. Repreſents a *Quaker*, as *Meeker* than *Moſes*, *Stronger* than *Samſon*, *Wiſer* than *Solomon*, and more *Patient* than *Job*. Nay farther, *Harmleſs and Innocent* as Chriſt *was*. And their Great *Scribe*, *Thomas Ellwood*, in his *Anſwer* to *George Keith*'s *Narrative*, A. D. 1696. p. 202. takes upon him to juſtifie *George Whitehead* for denying, *That there is continual need of Repentance*, upon this Ground, that the *Quakers* are free from all *ſin*, and therefore have not *continual need of Repentance*. And *Edward Borroughs*

roughs (the mighty *Pillar* of the *Quakers*, next to the Old *Fox*) Determines poſitively, p. 32. of his Works Printed 1672. That *God doth not accept of any, where there is any Failing, or who doth not fulfil the Law, and doth not anſwer every Demand of Juſtice.*

I cou'd heap up many more Quotations to the ſame purpoſe. But theſe will ſuffice till anſwered. And I wou'd not Cloy the Reader. Therefore I go on to the next Head, to ſhew that the *Quakers* do not only pretend to a *ſinleſs Innocency*, but to the ſame *Degree* of *Inſpiration*, and *Immediate Revelation* as was given to the *Holy Prophets* and *Apoſtles*.

SECT. V.

Concerning the Quakers *Pretence to* Immediate Revelation, *Equal to what was given to the* Pen-Men *of the* Holy Scriptures.

BEfore I produce any Quotations upon this Head, let us fix the meaning of *Immediate Revelation* in this place, becauſe they uſe great Fallacy about it; ſometimes (when ſore diſtreſſed for Proofs of ſuch *Revelation*) they pretend to mean more by it, than the *Ordinary Influences* of the *Holy Spirit*, which all *Good Men* do Experiment, in their ſeveral Degrees. And theſe, in ſome Senſe, may be call'd *Revelations*,

lations, and *Immediate* too, as coming *Immediately*, that is *Directly* from the *Holy Spirit* into our Hearts, as the *Sun*, by its *Rays*, ſhines upon the *Earth*.

But the *Holy Prophets* and *Apoſtles* had *Revelations* of a much higher *Degree* than this, *viz.* To fore-tel things to come, to work *Miracles*, to go with particular *Meſſages* from *God*, as *Moſes* was ſent to *Pharaoh*; *Abraham* commanded to Sacrifice *Iſaac*, and the like *Immediate* Commands; which came not to them by *Reading*, or *Meditation*, or any Human *Means*, but *Immediately* from *God*.

And to this *George Fox* pretended, even to outward *Viſions* and *Revelations*, (as in his *Blaſphemous Journal*) particularly, upon a *High Mountain* in *Yorkſhire*, where he tells of his Receiving his Commiſſion to *Preach*; and by an outward *Viſion* then ſhewn to him, directed to go particularly to the *North*; with the vaſt Multitudes to be Converted by him then *Viſibly* appearing before his *Eyes*. And this Mr. *Penn* ſets out in great Pomp, p. 29. of his *Preface* to *Fox*'s *Journal*, which I ſhall have occaſion to mention more fully hereafter. As likewiſe p. 83. of the *Journal*, where *Fox* do's plainly diſtinguiſh betwixt the Ordinary *Experiences* of the *Inward* Operations of the *Spirit* of *God* upon our Hearts; and the being ſent *Immediately* from *God*, with ſuch a *Meſſage* as the *Prophets* and *Apoſtles* had: And which he avers that he had. *One of them* (i. e. of the *Profeſſors*, as they call their Opponents, ſays he) *told me*, *he cou'd ſpeak his* Experiences *as well*

as I, but I told him, Experience *was one thing: But to go with a* Meſſage, *and to have a* Word *from the* Lord, *as the* Prophets *and* Apoſtles *had and did, and as I had done to them, this was another thing: And therefore I put it to them again, cou'd any of them ſay, he had ever had a Command or Word from the Lord* Immediately *at any time*? Theſe are his words. And ſhew plainly what he meant by *Immediate Revelation*; and how it diſtinguiſhed him from the *Profeſſors*, who cou'd boaſt only of their *Inward Experiences*, but had no *Outward Revelations* as he had. And he vouches this, by a Company of *Vile* and *Senſeleſs* **Miracles**, to which he pretends in his *Journal*, That he might in nothing come behind the Holy *Prophets* and *Apoſtles*, to whom he Compar'd and Equal'd *himſelf*!

And now having gain'd what he meant by *Revelation*, and *Immediate Revelation*, I will ſhew you that he attributes it not only to his own *Worthineſs*, but to the *Quakers* in general. *They are* (ſays he, in his *Great Myſtery*, p. 242.) *in the ſame Power, Underſtanding, Knowledge, and* **Immediate Revelation** *from Heaven, that the* Apoſtles *were in.*

Are not ye (ſays he to the Profeſſors, p. 241.) *in the Preſumption, and Uſurpt Authority to Preach or to Teach, that have not the* **Immediate Revelation**, *as the* Apoſtles *had*? p. 213. *Thou canſt not know the Scriptures, but by the* ſame **Degree** *of the Spirit the Prophets and Apoſtles had.*

They

They (the Quakers p. 97.) *Witneſs* Immediate Revelation, *They are come to that the Apoſtles was in, the Spirit of Chriſt, the Spirit of God, they Witneſs* Immediate Revelation. p. 153. But the reſt of the World, *have never heard the Voice of* God, *nor the Voice of* Chriſt, *and have not the ſame* Infallible Spirit *as the* Apoſtles *had, and no* Immediate Revelation *nor* Inſpiration *as they had.* p. 321. Revelation *is now witneſſed in our Days, as it was in the* Apoſtles; *but not amongſt you, who have inwardly Ravened from the Spirit of* God, *which have Apoſtatized from the Apoſtles*—— *And ſo you be in the Diabolical Deviliſh, that expects not that now, which was in the Days of the Apoſtles.*

G. F's Anſwer to the *Weſtmorland* Petition, p. 30. *Truth's Defence.* G. F. *and* R. H. p. 2. 89. 204.

If ever you own the Prophets, Chriſt, and the Apoſtles, you will own our Writings, which are given forth by the ſame Spirit and Power.

You may as well Condemn the Scriptures to the Fire, as our Quæries. Our giving forth Papers, and Printed Books, it is from the Immediate *Eternal Spirit of* God.

You are now anſwered from the Mouth of the Lord.

Of their ſtiling their own Writings, *The Word of the Lord*, and denying it to the *Holy Scriptures*, you will ſee farther *Sect. 7. Concerning the Authority of the Holy Scriptures.*

SECT.

SECT. VI.

Concerning the Quakers INFALLIBILITY.

THis *Section* may ſeem needleſs, as being included in the former. For who pretend to an *Equality* with *God*, to the ſame **Immediate Revelation** which *Chriſt*, the *Prophets*, and *Apoſtles* had, muſt needs be *Infallible*. But I conceive it will be worth the Readers while to ſee how they Branch it, and Deſcend to particular Marks and Inſtances of their *Infallibility*. This *Section* therefore is like opening the *Jugler's Box*—— And you may expect to ſee *Rarities!*

This their *Infallibility* was *Palm'd* upon them by the *Church* of *Rome*. Of which they were ſo greedy, that they ſwallow'd it down by whole-ſale; and wou'd have none of thoſe Cautions, with which the *Church* of *Rome* us'd to Defend themſelves, or elſe forgot them, in their Haſte, and in their *Honey-Month* while they were *New-fangl'd*. Thus, while the *Church* of *Rome* plac'd their *Infallibility* only in their *Church*, or at moſt in the *Pope* alone, as the *Head* of it; the *Quakers* ſet up for it, *All, and every one of them*! There was an *Infallibility* for you! The *Church* of *Rome* had cunning *Hiding-Places*, and if you attack'd the *Infallibility* of their *Church*, they wou'd not tell you what they meant by their *Church*, nor where to find their

their *Infallibility*: Some wou'd make you believe that it was in the *Pope*, as *Head* of the *Church*, and only Succeſſor of *Peter*, to whom the Promiſes, *Super hanc Petram*, and *Tu es Petrus*, were made. But then ſome diſtinguiſhed, and ſaid, not in the *Pope* alone, nor *always*, but only when he was in *Cathedra*; and ſome ſaid that was with his *Conclave*; others ſaid no; but only with a *General Council*. Again ſome plac'd the *Infallibility* in the *Council* above the *Pope*; others in the *Pope* above the *Council*; others in *neither* of them *aſunder*, but only in *both together*: And laſtly, ſome will have it none of all theſe ways, but ſay it is only to be look'd for in the *Diffuſive Body* of the *Church*. And then as to the *Infallibility* it ſelf, ſome tell us that it relates to *Manners* as well as *Faith*; and to *Practice* as well as *Theory*: Others will by no means admit of that; but confine it wholly to matters of *Faith*: And then it will be a long Diſpute what ſhall be adjudg'd a *Matter of Faith*, and what not, but only as *Relating* to *Faith*.

Theſe are long and intricate *Mazes*; and it requires no little Skill to be able to follow them through all theſe various Subterfuges.

But the *Simplicity* of our *Quakers* has depriv'd them of every one of theſe Helps. For as they place *Infallibility* in *every ſingle Quaker*; ſo they confine it not to matters of *Faith*, but extend it to all *Perſons* and *Things*. To know all Mens *Hearts*, and all *Things* in the World, by their *inward Light*, without being told by any.

I am ſure, by this time, the Reader is impatient to come to the Proof, to ſee if it be poſſible for Men to be poſſeſs'd with ſuch an incredible degree of *Enthuſiaſm*: And I am willing to begin, that I may no longer lie under the ſuſpicion of *Impoſing* unjuſtly; or, at leaſt, of *Aggravating* any thing againſt them.

II. *G. Fox* ſays plainly, *Gr. Myſt.* p. 89. That *they can diſcern who are Saints, who are Devils, and who Apoſtates, without ſpeaking ever a word.* Ibid. p. 5. *That they have the Word of God, Chriſt which is Eternal and Infallible in their Heart, to judge* Perſons *and* Things.

Thou (ſays he to his Opponent, p. 96.) *not being* Infallible, *thou art not in the Spirit, and ſo art not a Miniſter, and art not able to judge of Powers that is not* Infallible, *nor* Magiſtrates, *nor* Kingdoms, *nor* Churches.

Now which of the *Quakers* is it who have this *Spirit*, to judge thus *Infallibly* of *Perſons* and *Things*, of *Powers*, *Magiſtrates*, *Kingdoms*, and *Churches*? And to diſcern Mens Hearts, who are *Saints* and who *Apoſtates*, and that without being told by any, as *G. F.* expreſſes it, *without ſpeaking ever a word?*

This is told us in p. 7. of *Edward Burrough's Epiſtle to the Reader* of *G. F's Gr. Myſtery*, where he ſays, that this *Infallible* Spirit was given. *To us* (ſays he) *every one of us in particular —— And this* Light *gave us to diſcern between Truth and Error, between every falſe and right way, and it* Perfectly *diſcover'd to us the true ſtate of* All Things.

" Thou ſay'ſt (*ſays* Fox *to his Opponent*, p. " 107.) that the Holieſt Man is not able to " give an *Infallible* Character of another Man: " Haſt thou not in this diſcover'd thy ſelf to " be no Miniſter of Chriſt, or of the Spirit, " who cannot give an *Infallible* Character of " another Man? how canſt thou Miniſter to his " Condition? How canſt thou ſee where he is? " How canſt thou ſee them that be turned " from the Darkneſs, and that be in the Dark- " neſs, and diſtinguiſh the one from the other, " and an Holy Man from an Unholy Man, that " canſt not give an *Infallible* Character of any " Mans Eſtate?

And p. 94. " Have ye given your ſelves a " Name of the Church of Chriſt, and is there " not a Spirit of diſcerning among you? Have " ye not manifeſted here that ye are *Harlotted* " from the Church of Chriſt the Apoſtles were " of? And how can ye Miniſter or Teach Peo- " ple, if ye do not diſcern their ſtates, how " they ſtand before God? How can you com- " mend your ſelves to every Mans Conſcience " in God's ſight? how can ye preſent the Souls " of Men to God, and ſee not their ſtates how " they are in his ſight? How come ye to have " Fellowſhip in the Spirit? How can you or " any Miniſter to the ſtate and condition that " People be in, and ſee where they are, and " doth not ſee how they ſtand in God's ſight?

Here the *Quakers* have Excluded all from the *Church of Chriſt*, from having any *Fellow-ſhip in the Spirit*, who have not this *Infallible* Spirit of diſcerning every Mans Heart.

And

And it is evident (as I will shew presently) that they did not discern *George Keith*, *Francis Bugg*, and many others, whom, for many years they own'd as true *Quakers*, and some of them as *Ministers* among them, and boasted a long time in their Gifts, and thought them to be Principal Pillars among them, whom now they Vilifie as *Wicked Apostates*: And therefore, by their own Argument, all the *Quakers* are *Harlotted* from the *Church of Christ*, and have no *Fellowship in the Spirit*, because none of them had this *Spirit of Discerning*.

Pag. 33. He that is not Infallible in his Council, and Judgment and Advice, is not he in Error? And are they *Ministers of Christ that are Fallible*?

Pag. 105. *G. Fox.* condemns all *Protestant* Churches, as well as the Church of *Rome*, for want of this *Infallible Spirit*, which the *Quakers* ascribe only to themselves. These are his words.

We says he (the Pope) *and you* (the *Protestants*, whom he calls *Professors*) *are Apostatized from the* Infallible *Spirit that the Apostles was in*, **In which we are come** —— *For who witness these Conditions that they were in that gave forth the* Scriptures, *they witness* Infallibility, *an* Infallible *Spirit, which is now Possessed and Witnessed among those called* Quakers, **Glory to the Highest for ever.**

III. This is dreadfully Astonishing! But I was much more surpriz'd to find the otherwise Ingenious *William Penn* laugh at his Adversary for not being *Infallible*.

There was an Anonymous Book wrote against the *Quakers*, call'd, *Controversy Ended*; to this Mr. *Penn* Reply'd in a Sheet of Large Paper in Print, which he Entituled, *A Winding-Sheet for Controversy Ended*, which bears Date the 16 of the 12th *Month*, 1672. In the first page, he catches up the Author (whom he calls *Henry Hedworth*) for saying that he had been mistaken in the good Opinion he had before of Mr. *Penn*'s Judgment and Conscience. *How can he chuse* (says Mr. *Penn*) *who denies* **Infallibility**? *But if mistaken before, why not in the Quakers now*? *And so* ad Infinitum, *being so* **Fallible**. And p. 3. *Sect.* 2. he vindicates what *George Fox* had asserted of the **Quakers** *Infallibility*; for having Repeated these words of *G. Fox*'s (which were put as an Objection against him) *How can ye be Ministers of the Spirit, and not be Infallible*? *And how can they but Delude the People, who are not Infallible*? He makes this Reply, *I Answer* (says he) G. F's *words stand immovable for ever*. And he gives this strange Reason to support himself and *G. F.* For, says he, *He that is a Minister of the Spirit, is* **Infallibly** *so: And in that Ministry, is* **Infallible**; *otherwise the Spirit's Ministry is* **Fallible**. Which is such a Consequence as this, that if any Man, who is lighted by the *Sun*, stumble, or miss his way, the fault is in the *Sun*, which shew'd him a *False Light*. What else can be the meaning of that saying, that if a *Minister* be not *Infallible*, then the Ministry of the *Spirit is Fallible*? To make *God* himself *Fallible*, rather than we shou'd not be *Infallible*!

But

But he comes quite off of this again in the next *Page* and *Section*. And this, ſays he, *Roundly checks his* (Henry Hedworth, *his* Opponent) *ſaying*, That I beſtow'd 32 pages to prove *George Fox*'s Spirit to be Infallible; *For that belongs* ſimply *to* God *alone, and then thoſe that are led by it, which was my Queſtion, and in which ſenſe, He is, and all ſuch Perſons are* Infallible, *as he himſelf confeſſeth*, p. 27. *And if he fool'd himſelf by any other Belief of us before, let him look to that.*

Here *Henry Hedworth* is made *Infallible* too! Whom, in this ſame *Winding-Sheet*, he calls *a very Night-Bird*, and *Vagrant*, *Burſten'd with Folly* and *Revenge*, a *Buſie-Body*, *Cavelling*, *Conceited*, *Proud*, *Wrathful*, *Equivocating*, *Slandering*, *Cowardly Man*, &c. all which Epithets, and all the reſt which the *Quakers* ſo Liberally beſtow upon their Adverſaries; may, by this Rule, belong to *George Fox*, or any other *Infallible Quaker*.

Nay, the *Devil* himſelf is *Infallible*, at this rate, for he has his *Knowledge*, as well as *Being* from *God*; *Knowledge* is *Light*: And if that *Knowledge* which comes from *God* be *Infallible*, then while the *Devil* follows that *Light* or *Knowledge*, he muſt be *Infallible*. And if this be all the *Infallibility* which the *Quakers* aſcribe to themſelves, it diſtinguiſhes them not from *Wicked Men* or *Devils*.

But, ſure, *George Fox* meant ſomething more by it, when by it, he diſtinguiſh'd the *Quakers* from all other ſorts of Men; and aſcrib'd to them an *Infallible* Diſcerning Spirit, to know

the Hearts of Men, *without ſpeaking ever a word.*

Of which I wiſh Mr. *Penn* wou'd afford us, I will not ſay an *Infallible*, but an *Intelligible* Comment; for I proteſt, I ſay not this out of any Obſtinacy or Perverſe Temper, but to be able to apprehend, if poſſible, what theſe Men wou'd be at: For they turn and wind this *Infallibility* of theirs at ſuch a rate, that no Man can (I am ſure I cannot) know what they mean by it. Sometimes it makes them as *Infallible* as the *Apoſtles*, nay, as *Chriſt Himſelf*. But at other times, when they are preſs'd, they bring down this *Infallibility* to mean nothing in the World that does diſtinguiſh them from other Men: Tho' it was upon the pretence of this, that they did ſeparate themſelves from the *Church*, and from all other Men: For they ſaid that they ought not to be *Subject* to, nor had need to be *Guided* by any *Church*, who had an *Infallible Guide* within their own Breaſts; that is, each *Particular Perſon* for himſelf, as before is told.

But this pretence is now exploded by the *Separate Quakers*; and Explain'd, at ſome turns, by the others, as above by Mr. *Penn*, to mean *juſt nothing*; that is, nothing which differences them from other Men; or any thing New, or other than what all Mankind have ever acknowledg'd, *to wit*, That every Man's *Reaſon*, *Knowledge*, *Conſcience*, *Light within*, or by whatever other Name or Names you may expreſs it, was given him by *God*; and ſo is an *Inſpiration* or *Breathing* of *His* in-

to

to our Soul. But this will no more prove it to be *Infallible*, or ſufficient of it ſelf to bring us to *Heaven*, than it will follow that Man cannot die, becauſe God breathes into him the Breath of *Life*; or that he is *Omnipotent*, becauſe his *Strength* comes from God. *Omniſcience* and *Infallibility* is as much God's Attribute as *Omnipotence*: And the *Strength* which God has given to our *Bodies* is as ſufficient to climb up to the *Skies*, as the *Wiſdom* or *Light* which He has given to our *Souls* was ſufficient of it ſelf to have found out the Redemption of Loſt Man, by the *Incarnation*, and *Satisfaction* of *Chriſt* to God's *Juſtice* for our Sins; or if found out, to have paid that Price, and to have accompliſh'd that whole wonderful *Oeconomy* of our *Salvation*, by our own Abilities: So very *Inſufficient* is the *Light within us*, even tho' follow'd to the utmoſt, by its own ſtrength, to carry us to Heaven! And therefore the *Quakers* Preaching up the *Sufficiency* of the *Light within* (as all of them but the *Separatiſts* do) is not only highly Derogatory to the *Satisfaction* paid by *Chriſt* for our ſins: But it is *Blaſphemous*, in aſcribing to our ſelves a Power ſufficient to work out our own *Salvation*; whereas no *Wiſdom*, leſs than *Infinite*, cou'd have found out the *Means*, nor *Power* leſs than *Infinite*, cou'd have *Effected* our *Salvation*.

And tho' we are Commanded, *Phil.* ii. 12. to *work out our own Salvation*, that is, to perform the Conditions which are requir'd on our Part; That does not make the *Light within* the *Efficient* Cauſe of our Salvation, or give

any Title to *Infallibility*, more than *ver.* 13. of the 4th *Chap.* in the ſame *Epiſtle*, can Entitle us to *Omnipotence*, becauſe St. *Paul* ſays there, *I can do all things.*

IV. But if any cou'd pretend to *Infallibility* from the Countenance of ſome *Texts* in *Scripture*, they will be found to have the beſt Title to whom the *Quakers* wou'd moſt unwillingly grant it. For it is written, *Prov.* xvi. 10. *A Divine Sentence is in the Lips of the* King, *and his Mouth Tranſgreſſeth not in Judgment.* If either *Pope* or *Quaker* cou'd ſhew ſuch a *Text* for either of their *Infallibilities*, we ſhou'd never have done with them.

I fanſie I hear *George Whitehead* anſwering of this Text thus: That Kings *Lips* and their *Mouths* were only made *Infallible* by this: But that they might *Tranſgreſs* in their *Hearts*, aad with their *Hands*, and make *Signs* with *Head*, *Eyes*, or *Feet*, for Unrighteous Judgments, or *Subſcribe*, tho' not *Dictate* wicked Decrees.

If he think that this is making too bold with him, I learn'd it from himſelf in his Sheet call'd, *A Charitable Eſſay*, Printed in Anſwer to *Fr. Bugg*'s *New Rome Unmask'd*; there, *p.* 6. he Anſwers the before-mentioned Quotations out of *G. Fox*, that they (the *Quakers*) cou'd diſcern who were Saints, and who Apoſtates, *without ſpeaking ever a word*, and he puts it off Ingeniouſly thus, That they cou'd diſcern it by their *Lofty Looks*, *Wanton and Scornful Eyes*, *Envious and Fallen Countenances.* And ſo, *without ſpeaking ever a word.*

What!

What! Do you think that the *Quakers Infallibility* is limited to *ſpeaking* only? they can make an *Infallible* Judgment of Men's *Hearts*, and tell who are *Saints* and who *Devils*, by very *Winks* and *Glances*! But if *Envious* and *Fallen Countenances* be ſuch ſure Marks of *Devils*, I wou'd adviſe ſome *Friends* to go to the *Dancing-School*, and learn a more Gentile and Graceful *Meen*: For it wou'd be a ſad thing to be made a *Devil* of, for *ſcrouling* down ones *Head*, or their *Hat* hanging over their Eyes!

Therefore, *George*; Hold up thy Face and look like a Man! Come, be Brisk, and tell me, by *Yea* and by *Nay*, is not this very hard Fiſhing for *Infallibility*? Thou, and thy Godfather *Fox* can know a *Saint* from a *Devil*, without *ſpeaking*, but not without a little *Mincing* and *Prinking*; if *Thee* but once ſee him *Peep*, or *Trip* it through the Floor a turn or two, *Thou* couldſt ſpy the *Cloven Foot* preſently.

Alas! poor *George*! Is the Infallible *Quaker* dwindled down to a meer *Gypſie*, or Paltry *Fortune-Teller*, to nothing but a little Skill in *Phyſiognomy*!

Ah! *George!* What a bleſſed Spirit wouldſt *Thee* have thought *Satan*, if *Thee* hadſt ſeen him, when he was Transform'd into an *Angel of Light!*

Thou haſt ſeem him, *George*, ſo Transform'd, and haſt ſo miſtaken him.

But ſmaller *Juglers* than he, can eaſily deceive theſe Infallible *Phyſiognomiſts*.

V. In

V. In the very Dawning of the Quaker-*Light*, when their *Infallibility* was ſpick and ſpan new, before thoſe Miſerable Flaws which have been ſince Diſcover'd in it, in the Year 1655. the very Year after *Quakeriſm* came firſt to *London*, there happen'd a Notorious Detection of *George Whitehead*'s Infallibility by *Signs* and *Faces*, as well as of *George Fox*, *without ſpeaking ever a word.*

For ſo it fell out, that a Precious Brother, one *Chriſtopher Atkinſon*, who wrote, *The Sword of the Lord drawn*, &c. a terrible Book! to cut down *Kingdoms* and *Churches* and *Nations* before the *Quakers*: It was he who, by his powerful Preaching, Converted *John Gilpin*, (hereafter mentioned) to be a *Quaker*, whom the *Devil* poſſeſſed as ſoon as he had done (which you will ſee preſently from his own account of it.) This *Chriſtopher Atkinſon* was a *Quaker* of great Renown, in thoſe their early days, an *Apoſtle*, *Preacher*, and *Writer* for their Cauſe; and mightily confirmed their *Churches*: Yet ſo it fell out (becauſe the *Devil* wou'd have it) that he, even this ſame bright *Lamp*, being in Priſon in *Norwich*, for the New Faith in the *Infallible Light*, prov'd Carnally *Fallible* in *Darkneſs*, with a *Dear Siſter*, the Maid of *Thomas Symons*, who was likewiſe one of the *Infallible*.

Now theſe put ſo good a Face upon the Matter, that neither by their *Lofty Looks*, *Wanton and Scornful Eyes*, *Envious and Fallen Countenances*, were they diſcover'd.

Nay,

Nay, tho' there was ſome ſuſpicion of it, and, as *R. Hubberthorne* tells ſome other *Infallible Friends*, *J. N. F. H.* and *E. B.* in his Letter from *Wramplingham*, Dated the 9th Day of the 5th Month, 1655. *While* (as *Hubberthorne* ſaith) *in the Wiſdom of God we were ſearching it out, and in his Will, waiting for his Counſel,*--- Yet all this notwithſtanding, and that in his ſaid Letter, he deſires that *George Fox* may be acquainted with it, and names *George Whitehead* too by Name (whoſe Letter to the foreſaid *J. N. F. H.* and *E. B.* Dated the 9th of the 5th Month, is added to the aboveſaid Letter of *Hubberthorne*'s, in the Copy which I have ſeen) I ſay, notwithſtanding of all this, neither *George Fox*, *George Whitehead*, nor any other of the Infallible Gang, cou'd find it out, till *Chriſtopher Atkinſon*, pricked, as he ſaid, with the ſtings of his own Conſcience; did freely, and of his own accord, confeſs it, and Sign'd a Paper of Condemnation of himſelf for this wicked Fact, Dated in *Norwich* Goal, the 3d Day of the 5th Month, 1655. and gave it as an Act of Penance, and of the Sincerity of his Repentance to three Friends, *John Stubbs*, *William Cotton*, and *Thomas Symons*.

But theſe not regarding the Sacredneſs of the Seal of *Confeſſion*, or being not acquainted with it; and fearing that this wou'd be known, and ſo reflect upon the *In-Errable* Society, and preferring their own Honour, to the Honour of God, and the Reſtoring of a Laps'd Brother, did reſolve to Reveal his Confeſſion, and then

then Renounce him; which they did (and pretended that it was by the ſpecial Direction of God) by ſending his Paper of Confeſſion to the *Magiſtrates* (tho' they thought them to be the Children and Rulers of *Darkneſs*) which was under-written in theſe words.

The above-written being declar'd to me, I am mov'd of the Lord to make it known to you that are the Rulers of this City, that the Truth of God may be cleared, and he to bear his own Iniquity, who hath done this wicked Deed, which is hated of them that dwell in the Light. This from me,

Tho. Symons.

But now, how do you think they contriv'd to ſalve their *Infallibility* that they cou'd not find out this of *Chriſtopher Atkinſon* till he told it himſelf.

Why! Moſt cleverly! As we have it in another Letter of the above *R. Hubberthorn* to *E. B. F. H. Ger. Roberts*, and the reſt, from *Giſſing*, the 5th Day of the 5th Month, 1655. wherein he aſcribes this Confeſſion of *C. A*'s to a miraculous Force upon him from God, and againſt his own Will. And therefore we are left to ſuppoſe (*if we pleaſe*) that it was obtain'd by their Prayers. His words are theſe, *When it was intended by them* (Chriſtopher Atkinſon *and the* Maid) *to have been hid, they were forced from the Witneſs of God in them to Declare it, and own their Condemnation.*

And

And here was a greater *Miracle* than if they had found it out of themſelves; if they could prevail with God to force the very Guilty Parties to confeſs it, againſt their own Wills.

And therefore no thanks to them —— And therefore theſe *Quaker Confeſſors* were not bound to Conceal the *Confeſſion* which *C. A.* made to them in Priſon; nor ſeek to Reſtore him, but rather to Drive him farther into Deſpair, by quite throwing him off, and diſowning him.

There was much more tender Regard ſhewed to ſome *Young Women*, who had given a *Confeſſion* in *Writing* to *John Bolton* of their Frailty in the Fleſh, as is told in *Spirit of the Hat*, Printed, 1673. p. 43. but it was hush'd up, becauſe (as the *Quaker* Author Declares) *it touched many Eminent ones in the Miniſtry; who from day to day reſorted unto them, and giving them theſe Appellations:* Innocent Laſſes, and Daughters of Sion.

Inſtances can likewiſe be given of ſome of their *She-Preachers* (whom they call *Travelling Friends*) that went abroad to propagate the *Faith*, and to ſettle the *Churches*, who got ſomething in their Journey which made them *Propagate* and *Travail*, even according to the *Letter*.

It is not good Manners to name Names upon ſuch an Occaſion. Yet, if the *Friends* will plead Ignorance, ſomething may be done for their Satisfaction. But let the ſhame lie at their own Door. It is but ask and have.

VI. But

VI. But we may make a little more bold with the *Mens* Infallibility. And I will not go to *Mean* ones. The great *James Naylor* was brought upon his Knees before their Church, where *George Fox* Presided, to acknowledge his *Failings*. And I saw, in *George Fox*'s own Hand, this Sentence against *James Naylor*, viz. *Friends shall not be judged, for judging of him, J. N.* This was preserved by one present (among many others) when he wrote it. This *James Naylor* suffer'd himself to be *Hosanna'd* into *Bristol*, as *Christ* was into *Jerusalem*. And I will shew you presently, *G. Fox*'s ascribing not only the *Names* and *Titles* of *Christ*, but his *Power* and *Virtue* to himself, and others even of their *Preachers*, *Invoking* and *Worshiping* of him, as *God* in the *Stile* and *Attributes* of *God*.

These are much more dreadful *Failings* than those (before spoke of) of the *Flesh*, than of *Hallelujah Fisher* of *W. W.* (the *Saints* know whom I mean) and several others whom I cou'd name. And I had not mention'd one single Person, if it had not been against Pretenders to *Infallibility*; which Plea leads us Naturally and Necessarily into this sort of Redargution: as giving a Man a *Fall* is the shortest and plainest Conviction that he is not *Almighty*. And I am very sure, that all the knowing among the *Quakers* will believe that it was meerly the necessity of the Argument which forc'd me to expose the *Failings* of any; for that if it had proceeded from any Inveteracy or Malice, Catalogues might have been produc'd, instead of single Instances here set down, and those at great Distance.

But

But I hope what has been ſaid will be ſufficient (and then it has reach'd my Purpoſe) to cure Men of this moſt miſtaken pretence to *Infallibility*; grounded upon the *Infallibility* of the Spirit of God: as if nothing cou'd proceed from *Infallibility* but what was *Infallible*; or from *Omnipotence*, but what was it ſelf *Omnipotent*.

But tho' God *Omnipotent* and *Infallible* did Create all things that are; yet there is *Weakneſs*, *Error*, and *Sin* in the World.

Of all which there is not any inſtance ſo great, as of thoſe who deny this, who are not ſenſible of their own *Weakneſs* and *Fallibility*, but pretend to *Perfection*, and that even *Infallible*.

VII. But let ſuch conſider, that it is a juſt Judgment from God, to give up thoſe to follow their own Imaginations, who, of their own Heads, durſt preſume to leave thoſe Guides (the *Biſhops* of the *Church*) under whoſe Government God has plac'd them; and to rend the *Body* of *Chriſt* by a cauſeleſs and deſperate Schiſm.

So that even their *Error* may, in this Senſe, come from *God*, that is, as a *Judgment* upon them.

And for this cauſe (ſays St. *Paul*, 2 *Theſſ.* 2. 11.) *God ſhall ſend them ſtrong Deluſion, that they ſhould believe a Lye. And if the Prophet be deceived* (Ezek. xiv. 9.) *I the Lord have deceived that Prophet.* And it was *the Lord* who put a *Lying Spirit* into the Mouths of *Ahab*'s *Prophets*, 1 Kings, xxii. 23. Now whether it be *ſuch a Spirit*

Spirit or not, which is in the Mouths of the *Quaker Prophets*, we have a plain Rule whereby to know, *Deut.* xviii. 21 22. *The Prophet which ſhall preſume to ſpeak a word in my Name, which I have not commanded him to ſpeak——. even that Prophet ſhall die. And if thou ſay in thy Heart, how ſhall we know the word which the Lord hath not ſpoken? When a Prophet ſpeaketh in the Name of the Lord, if the thing follow not, nor come to paſs, that is the thing which the Lord hath not ſpoken, but the Prophet hath ſpoken it Preſumptuouſly; thou ſhalt not be afraid of him.*

Here is a plain Touch-ſtone which cannot be miſtaken. And the caſe of the *Quakers* is ſo hard, that if we can prove but one *Falſe Prophet* among them, the *Infallibility* of all and every one of them muſt be a Deceit; becauſe (as above-quoted out of *Ed. Burroughs*) the *Infallibility* is aſſerted to belong to *every one of them in particular.*

VIII. And the ſhewing their *Fallibility* upon this Topick of *Prophecy* will be a ſtronger Conviction than any other of their *Perſonal Failings:* becauſe a *Prophet* pretends to ſpeak from the *Mouth* of the *Lord*; and if ſuch *pretence* be *Falſe*, it renders him not only *Fallible*, in the higheſt Senſe, but a *Blaſphemer*, and one whom *God* hath *Forſaken*, much more than thoſe who *Fail* in the Common *Infirmities* of Mankind. I ſhall have occaſion in the following Diſcourſe to make frequent mention of the *Quaker Prophecys*: But here, in this place, let me give two or three Inſtances, to ſhew their *Falſe* and *Wicked* Pretence to *Infallibility*. And

I will not Travel far for an Example. But I will be as merciful in Expoſing them as I can.

I. Therefore, without telling Names, the *Friends* do know that there is a *Quaker Glover* in *Cheapſide*, *London*, who had his *Till* Robb'd, and that a *Quaker Prophet* came to him, and told him he was ſent from God, to Reveal to him, *in the Name of the Lord*, that his *Maid Servant* (who was likewiſe a *Quaker*) was the Perſon who had Robb'd him. The Maid, being thus Charged, ſtood reſolutely in aſſerting of her Innocency. But the *Prophet* endeavour'd to bear her down by his *Prophetick* Authority; and bid her not deny it, for ſhe was ſeen do it. *Who ſaw me?* ſaid the Maid. The *Prophet* reply'd (with a Monſtrous aſſurance!) *The Lord ſaw thee.* This prevail'd ſo far with the *Glover*, that he had his Maid before a *Magiſtrate*, who was perſuaded, the more to terrifie her, to ſend her to *Newgate*, where ſhe was threatned with the Irons, or put in them: But nothing cou'd extort any Confeſſion from her, and having no Evidence againſt her, at length ſhe was diſmiſs'd from the Priſon; but her Maſter (the *Glover*) believing the *Prophet*, turned her out of Doors.

Had that poor Maid been either *Threatned* or *Flattered* into any Confeſſion, here had been a *Prophet* as great as *Elijah*! But however the *Prophet* ſtuck to his point, and thoſe who were ſo inclin'd, believ'd him rather than the Maid.

But (alas!) this ſtory did not end here. For the Devil ow'd ſome Body a ſhame. And theſe *Quaker Prophets* reſolv'd to try their

hands round, ſince they had begun, and ſee if they could terrifie ſome or other to Confeſs to their *Infallibility:* and then all the Nation ſhou'd have been Deafened with their Miraculous Gifts!

In order to this, ſoon after the *Glover* had turn'd off his Maid, as above-ſaid, there came to him, *in the Power and Spirit of the Lord*, as he Blaſphemouſly pretended, one *John* —— another *Quaker Prophet*, and told him, that as God ſent *Prophets* to the Children of *Iſrael*, ſo had he even now *Prophets* among his People; that he was a *Prophet* ſent to him from the *Lord*, and did pronounce to him in the Name of *the Lord God*, that his Apprentice, then preſent, was the Perſon who had Robbed him. The young Man, the Apprentice, tho' a *Quaker*, knew his own Innocence; and therefore did boldly, before his Maſter, confront this *Prophet*; and that with ſo much aſſurance and ſuch Circumſtances as overcame the *Prophet*'s Confidence; who, thereupon, own'd to his Maſter and to him, that he was miſtaken in the Perſon, for it was not the Apprentice who had Robb'd the *Till*. The *Glover* then ask'd the *Prophet* if he had ſpoke of this to any? The *Prophet* ſaid, *Yea*, to one *Robert* a *Friend*, and a *Shooe-maker* in *Martins*, near *Alderſgate*. Then ſaid the *Glover*, Thou canſt do no leſs than to clear my Apprentice to him, which he promis'd to do. And away went the Apprentice with him, to ſee his Reputation vindicated. When they came there, and the *Quaker Shooe-maker* had gone with them into a Room, the *Prophet* being loath

to

to fall to his work, ſat ſilent, *Humming* and *Groaning* as if moved by the Spirit, till the Apprentice having waited very long, minded him of the end of their coming there, and related to the *Shooe-maker* how the *Prophet* had confeſs'd himſelf miſtaken in charging the Robbery upon him, and had come there on purpoſe to own ſo much before him (the *Shooe-maker*) becauſe he had aſpers'd him to the *Shooe-maker*: And therefore deſired the *Prophet* to proceed, and perform his Promiſe. But the *Prophet* having bethought himſelf, gave no anſwer, but continued in his *Humming* poſture—: The *Shooe-maker* ſeeing the diſtreſs of the *Prophet*, interpos'd very ſeaſonably, and ſaid to the impatient Apprentice, *Perhap she deſireth ſome longer time to conſider of it.* And turning to the *Humming Prophet*, ſaid *Doeſt thou not* John *Tea*, cry'd the *Prophet*, haſtily, finding himſelf reliev'd. And the Apprentice was forced to return to his Maſter, without the ſatisfaction which was promiſed. But, on the contrary, *John* the *Prophet*, upon ſecond thoughts, found it beſt to ſtick to his *Infallibility*; and therefore return'd to the *Glover*, and repeated his Charge *in the Name of the Lord*, againſt the Apprentice: But after this, the *Robber* was taken, Robbing a *Till* at another Shop; and among other of his *Robberies*, Confeſs'd that he had Robbed the *Till* of this *Glover*. Then was this *Prophet* again confounded. And nothing left to the *Friends* to ſalve up the Deceit of this *Prophet*, otherwiſe than by concealing it. But they ſee it is not conceal'd; nor a great many more Inſtan-

ces, which, if they will join Iſſue upon that point, ſhall be produc'd.

2. But the next I ſhall offer now is more conſiderable than that of the *Glover's Prophets*, it is of a much greater *Prophet* and *Preacher* of theirs called *Solomon Eccles*: And the Proof is not Hear-ſay, but under his own hand, in a Letter of his, which he did not *ſend* but *carry*, and *deliver* to a *Fellow Quaker* of his, one *John Story*, who was one of the Oppoſers of the *Womens Preachings*, and the *Juriſdictions* of the *Womens Meetings*, ſet up by *G. Fox*, as an *Ordinance* of *Chriſt*. This Letter bears Date the 1ſt Day of the 1ſt Month, 1677. and is Printed by *Thomas Crip* (another *Quaker* Oppoſer of this *Prelacy* of *Women* in their Church) in his *Babels Builders*, &c. the firſt Part. Re-printed at *London*, 1682. Where he likewiſe tells us that for the greater Solemnity, *Solomon Eccles* carry'd with him two Eminent Friends, and Eſpouſers of *G. Fox* and his Party, to be preſent at his delivery of his own Letter to this Back-ſliding *John Story*; in which Letter, being Uſher'd with ſo great Ceremony, after very ſharp Reprehenſions to the ſaid *John*, for oppoſing himſelf to their Great Apoſtle *G. Fox*, he Denounces thus, *This is the word of the Lord* (ſays he) *That this Year ſhalt thou* (John Story) *die, becauſe thou haſt taught Rebellion againſt the Living God.*

One then preſent, ask'd the *Prophet*, what ſort of *Death* he meant, whether a *Natural* or a *Spiritual* Death? to which *Solomon* anſwered, That *John Story* had been *Spiritually* dead long before

before (for they had *Excommunicated* him, with others who oppos'd the *Womens Meetings*) and that he meant it of a *Natural* Death. This I have from one then preſent in the Room. And I inſert it, becauſe ſome of the *Quakers* have ſtarted this Diſtinction, to ſolve the failing of *Sol. Eccles*'s Prophecy, as if he had not meant it of *John Story*'s Natural Death.

Note that *John Story* was at that time ſo very *Sick* and *Weak*, that his *Death* was expected every Day. And he himſelf then told *Sol. Eccles*, that he had had ſo bad a Night, that he did not expect to have ſeen that Morning's Light.

And to Men poſſeſs'd with ſuch *Enthuſiaſm* as the *Quakers* are; and Languiſhing under the extremity of Sickneſs, ſuch a Cordial as this, adminiſtred with ſuch Circumſtances of Terror, might have wrought the Effect it foretold; which, in all probability, was *Solomon*'s Deſign; and if he had not liv'd to ſee himſelf prov'd to be a *Falſe Prophet*, he might have been hang'd for a real *Murtherer*.

But this *John Story* liv'd about four Years after this; to the eternal Confuſion of the *Quaker* pretence to *Infallibility*.

3. The third Inſtance I give is, a *Prophecy* of *William Penn*'s, againſt one *Thomas Hicks*, a *Baptiſt Preacher*, againſt whom he wrote a Book, which he Intituled, *Reaſon againſt Railing*. There *p.* 180. he Denounces in theſe words againſt *Hicks*, *So ſure as the Lord liveth-- And I teſtifie to thee from the Lord's living Spi-*

rit, if thou Deſiſt not, and come not to deep Repentance, the Lord will make thee an Example of His Fury; and thy Head ſhall not go down to the Grave in Peace. Now *Thomas Hicks* did go down to the *Grave* in *Peace*, and no viſible *Example* of *God's Fury* was ſhewn upon him.

But *Thomas Ellwood*, in his *Anſwer* to *George Keith's Narrative of the Proceedings at* Turners-Hall *11 June*, 1696. *p.* 218. endeavours to ſolve this, in theſe words, *That he* (Thomas Hicks) *deſiſted, is certain; and that he did not come to Repentance, I ſuppoſe* George Keith *will not adventure to ſay.* But it is *certain* that *Thomas Hicks* did not *deſiſt* Writing againſt the *Quakers* after this *Prophecy* of *William Penn's*, For he Printed an *Anſwer* to this ſame Book of Mr. *Penn's*, in the Year 1674. Intituled, *The Quakers Appeal Anſwered*; and therein he takes notice of this very *Prophecy* of *W. Penn's* againſt him, and expoſes it. And he never ſhew'd any *Repentance* for the Oppoſition which he had given to the *Quakers*; which, had it lain upon his *Conſcience*, we cannot ſuppoſe but he wou'd have done, eſpecially at his *Death*. To which time he remain'd an *Oppoſer* of the *Quakers* and their *Doctrine*; yet notwithſtanding no part of *W. Penn's* Prophecy fell upon him. But perhaps Mr. *Penn* did not mean an *outward Grave*, or a *Natural Death*, and ſo he may come off as well as *Solomon Eccles*, in the Caſe of *John Story* before-mentioned.

4. I will close these Instances at the present, of the proof of the *Quakers Infallibility* from their *Prophecies*, with that remarkable one of the Great *Edward Burroughs*, in the Time of the late *Usurpation* under *Oliver*, concerning the Downfal of *Rome*, which he said was *Then* to be: And upon that account Admonished the then *Usurpers*, and that, *In the Name of the Lord*, to carry their *Arms* into all the *Popish* Countries, and to set up their *Standard* at the *Gates* of *Rome*, as you will find *p.* 540. of his *Works*; for *The Time is come* (says he) *their Church cannot stand long. And as sure as the Lord lives, so shall it come to pass*, p. 535, 536, 537.

There were many other *Prophecies* which they gave forth, with the same *Blasphemous Assurance*, against the *King* and his *Loyal* Subjects, in favour of the *Usurpers* of those Days: which, as they were *Wicked* to the highest Degree, and *Treasonable*, so were they as *False*, and prov'd so by the Event. But I shall have occasion to speak of these more fully, when I come to treat of the Quakers *Loyalty*: And therefore I will, for the present, leave this Head, as sufficiently prov'd by those Instances I have already given, that the *False-Prophets* of the *Quakers* are totally inconsistent with that *Infallibility* which they pretend to.

But that is not all. If losing their Plea to *Infallibility* were all, they wou'd still stand upon the common Level with other Men. But now it is made apparent, that that Spirit which possesses them, is the very Spirit of

Lyes, which is the Spirit of the *Devil*; and conſequently that their *Light within* is *Darkneſs*; and then as our *Saviour* ſaid, *How great is that Darkneſs!*

IX. O therefore let thoſe *Chriſtians* beware who are led away with Pretences to the *Spirit*, in any Men, not only *Againſt* but *Beſide* that which is Written.

Who break the *Unity* of the *Church* (which *Chriſt* calls the tearing of his own *Body* to pieces) and forſake the Communion of their lawful *Biſhops*; (whom *Chriſt* has left as his own immediate *Repreſentatives*, and *Vicegerents*, and as the *Principles* of *Unity* in their Reſpective Churches) upon pretences of *Extraordinary Inſpirations* in thoſe *Teachers* whom they have heaped to themſelves: For *Extraordinary Inſpirations* are not to be Credited, unleſs vouch'd by *Miracles*; which God always ſent to atteſt to his *Extraordinary Commiſſions*: And if they are pretended to come from *Him*, and are not, then it is a Demonſtration that they come from the *Devil*.

And let us take this one Mark more to judge when ſuch *Inſpirations* are from *God*, or from the *Devil*.

Thoſe from the *Devil* generally tend to *Schiſm* and *Rebellion*; as in that of *Jeroboam* and the *Ten Tribes*, who broke off from the *Prieſthood* of *Aaron*, as well as from the *Houſe* of *David*; and ſet up oppoſite *Altars* to that of *Jeruſalem*.

But,

But, on the other Hand, tho' *God* ſent many *Prophets* to Reprove the *Kings* and the *Prieſts*; yet they neither *Rebell'd* againſt the *Kings*, nor ſet up oppoſite *Altars* againſt thoſe of thoſe wicked *Prieſts*: But as they paid all Dutiful Obedience to their Perſecuting *Kings*, and ſuffer'd *Martyrdom* under them, without *Reſiſtance*: So did they always keep in the *Communion* of thoſe ſame *Prieſts* whom they had Provok'd and Reprov'd, and paid all due Obedience to their *Sacred Authority*, and never wou'd Countenance any *Separate Communion* ſet up in Oppoſition to *Their Communion*, at the ſame time that they were Denouncing the Judgments of God againſt them for their manifold *Iniquities* and *Prevarications*.

And when our *Saviour* himſelf came into the World, he did not *Separate* from the *Publick Worſhip* and *Communion* of the *Jewiſh Church*. But in the ſame Chapter (*Mat.* xxiii.) where he inveighs moſt ſeverely againſt their *Wickedneſs*, he Guards their *Authority* as *Sacred* and *Inviolable*; and, to ſhew that the receiving of *Chriſtianity* it ſelf was no Exemption from paying all Obedience to them, he Commands his own *Diſciples*, as well as the *Multitude*, to pay them all manner of Obedience.

Then ſpake Jeſus *to the Multitude, and to his* Diſciples, *ſaying, The* Scribes *and the* Phariſees *ſit in* Moſes's *Seat*; *All therefore whatſoever they bid you obſerve, that obſerve and do.*

And the *Apoſtles*, after our *Saviour*, frequented the *Jewiſh* Temple, *Luke* xxiv. 53. and obſerved their hours of Publick Worſhip,

Acts

Acts iii. 1. Acknowledged the *Authority* of their *High Priest*, and submitted themselves to him, as to one invested with God's Commission, as to God's *High Priest*, even when he was judging them unjustly, and commanding them to be smitten, *contrary to the Law*, *Acts* xxiii. 3, 4, 5.

And they frequented the *Jewish* Temple, and *Liturgy*, tho' they had *Separate Meetings* for the *breaking* of *Bread*, and other *Institutions* of the *Christian Religion*, which they cou'd not have in the *Jewish Communion*: From which they did not abstain, while it lasted in the World; that is, till the Destruction of *Jerusalem* by the *Romans*.

By all which Examples we are instructed how strongly we are to adhere to the *Publick Communion* of the *Church*; and to suspect all pretended *Inspirations* which wou'd draw us away from it.

But the *Quaker-Notion* of the *Light within*; and their pretence to *Infallibility*, as consequential to it, does totally root up and destroy all *Church-Government* and *Order*: For if the *Light within* be *God*, it must be *self-sufficient*, and not to need the *Rules* or *Directions* of any other. And who can *Dictate* to *Infallibility*, or pretend to *Limit* it? Upon this ground the *Quakers* broke off from the *Church*, and refus'd to be under the *Government* of any *outward Authority*; but Resolv'd themselves each into his own Breast, to the *Light* there *within*, and to seek no further. And thus they stood several Years in the Infancy of

their

their State, till they began to grow *Numerous* and *Rich*: And then they found the ſame neceſſity upon themſelves, which they had declaim'd againſt in others, to ſet up a *Church-Authority* above the *Light within* particular Perſons, elſe All had gone into Confuſion. Tho' this laid them under all the Objections they had made againſt the *Church*, and effectually overthrows their pretence to *Infallibility*, or the *ſufficiency* of their *Light within*. Therefore I have made their *Church-Authority* another Topick whereby to diſprove, by their own *Practice* and *Arguments*, their pretended *Infallibility*: And I wou'd have made a diſtinct *Section* of this Head of *Church-Government*; but that the Application of it being to this point of *Infallibility*, I have choſen rather to give it the laſt *Number* of this *Section*.

X. Concerning that *Church-Government* which is among the *Quakers*.

The *Quakers* pretence to *Infallibility* has been diſprov'd, *Firſt*, In particular Inſtances of ſeveral of their *Prophets*, as before is told. And the ſame can be done, *Secondly*, In whole *Floods* and *Parties*; for *Francis. Bugg*, and many others, have come openly off from their *Communion*, after having liv'd many Years with them; and as Zealous *Quakers* as the beſt: But now Detect their groſs Errors Publickly, and in Print. But,

Thirdly, Thoſe among them who continue ſtill *Quakers*, have notwithſtanding joyn'd in diſproving their Pretences to *Infallibility*, and dif-

diſcovering many other *Damnable Hereſies* and *Doctrines of Devils* among them, *Denying the Lord who bought them*, &c.

From which Diabolical Errors *George Keith* being Converted, he has endeavour'd to ſtrengthen his Brethren; and has gain'd many; and has *Separated* them in a diſtinct Communion from the other *Quakers*; who call theſe *Separatiſts*, *Apoſtates*, and *Falſe Brethren*, that have *Erred from the Faith*: And the *Separatiſts* ſay the ſame of *Them*.

Now, if their above-told Pretences to *Infallibility* do hold, then it will follow that theſe their former Opinions, which the *Separatiſts* now Condemn, were *True* Then, and *Falſe* Now. Nay, that they are both *True* and *Falſe* even Now; becauſe ſome *Quakers* do *now* hold them to be *True*, and others contend as Zealouſly that they are *Falſe*: Then the *Separate Quakers*, and the *others* do not *Differ*, tho' they *Damn* one another; nor are they *Separate*, tho' they be *Separate*. All theſe Contradictions muſt be Reconcil'd, or elſe it muſt be granted that *G. Fox*, and others, have groſly Erred, who aſſerted, that *They* (the *Quakers*) *and every one of them in particular* were *Infallible*; as above is Quoted.

And that they cou'd diſcern who were *True Quakers*, and who were only *Falſe* or *Pretended* ones, *without ſpeaking ever a word*. For either *Francis Bugg* (who liv'd 25 Years in their Communion, their *Secretary*, and a Principal Man among them) *G. Keith* (who as *Sam. Jennings* tells us in his *State of the Caſe*, here-

hereafter mentioned, *p.* 2.) was 28 Years of their Communion. *Yea* (ſays he) *moſt of that time a* Preacher *amongſt us, a* Vindicator *of us,* and others, were *true Quakers* or not. If not, why were they own'd *as ſuch* all that time? Then *G. Fox*, not any of them had an *Infallible* diſcerning Spirit, to which they have falſly pretended.

But if *Keith*, *Bugg*, &c. were *True Quakers*; then *True Quakers* are not *Infallible*. And then *G. Fox*, &c. (who ſaid they were *Infallible*) were led by the Spirit of *Deluſion*, and not by the Spirit of *Truth*.

But that nothing may be wanting to the full Conviction of this,

Fourthly, The *Infallibility* of the *Private Spirit*, or of each *Particular Quaker*, is now Damn'd by their *Church*; and their *Infallibility* is *now* Reduc'd by them (as in the *Church* of *Rome*, whence their firſt *Inſpiration* came, as told before, and wherein it naturally ends) to that of their *Church*.

For Proof of this,

Firſt, Their *Meetings* or *Churches* in *Penſylvania*, &c. in *America*, have Cenſured *G. Keith*, and other *Separatiſts* there, for not ſubmitting to their *Judgment*, which theſe *Churches* have given forth againſt them.

This appears in the Account of the Proceedings *There* againſt the ſaid *G. Keith*, &c. in the Year 1692. which was Publiſhed by *G. Keith* or ſome of his Party, and Printed in the Year 1693. under this Title, *New-England's Spirit of Perſecution tranſmitted to* Penſylvania, *and*

and the pretended Quaker found Perſecuting the True Chriſtian Quaker, in the Tryal of Peter Boſs, George Keith, *&c.*

In anſwer to this, was Publiſhed a Vindication of the Proceedings againſt *G. Keith*, &c. call'd, *The State of the Caſe betwixt the People called* Quakers *in* Penſylvania, *&c. in* America, *and* George Keith, *with thoſe ſeduc'd by him into a* Separation *from them.*

This was wrote by *Samuel Jennings*, a *Quaker Juſtice of Peace* in *Penſylvania*, and one of the Proſecutors of *G. Keith* and the *Separatiſts*, and Printed at *London* in the Year 1694. To which *G. Keith* hath Printed a *Replication*, Entituled, *A further Diſcovery of the Spirit of Falſhood and Perſecution*, &c.

I will not trouble my ſelf nor the Reader to ſay any thing either for or againſt the *manner* of theſe Proceedings of the *Old Quakers* againſt their *Modern Separatiſts*; let them implead one another as to that. All I am, at preſent, concern'd for, is, that their *Churches* have *Cenſur'd* theſe *Separatiſts*; and conſequently given Judgment againſt the *Light* within *Particular Perſons*; which was the *Original* Pretence, and only *Infallible Guide* of the *Firſt Quakers*: And, upon this only ground, they exclaim'd againſt any *Church* aſſuming Authority over any Man's *Private Spirit*, or his *Light within*, as *Anti-Chriſtian*, and *Diabolical:* and gave this as the Reaſon of their *Separation* from the *Church* of *England:* And yet *now* Condemn the Pretence of the *Light within* others who Separate from them.

Nay

Nay more, they flie to the *Brachium Seculare*, when it is on their ſide, for *G. Keith* and other of their *Separatiſts* were try'd before *Samuel Jennings* and other *Quaker Juſtices of Peace* at their Seſſions in *Philadelphia*, &c. and ſome of them were Impriſon'd for Printing and Publiſhing Defences for themſelves, without *Licenſe* (tho it be their daily Practice in *London*, moſt, if not all their Books *Here* being Printed without Licenſe) they Iſſu'd Warrants (one is inſerted in the above-nam'd Narrative, *New England's Spirit of Perſecution*, &c. p. 4.) againſt the Printers and Publiſhers of a Vindication of *George Keith* and his *Separatiſts*, Entituled, *An Appeal from the Twenty Eight Judges to the Spirit of Truth*, &c.

The Twenty Eight Judges were 28 of their *Miniſters* who had paſs'd Sentence againſt *G. Keith* at *Philadelphia* the 20th of the 4th Month, 1692. *As a Perſon without the fear of God before his Eyes*, &c. And they Publiſhed a Paper of this Judgment againſt him. In Anſwer to which came out the aboveſaid *Appeal*, for which the Printer (*William Bradford*) was Apprehended and put in Priſon, and his *Letters* ſeiz'd (whereby he was diſabled to ſupport his Family, and at laſt forc'd to quit that Country and fled to *New-York*) and one *John Mackomb* (a Taylor) was proſecuted for Diſperſing one of them; his Name is inſerted in the aboveſaid Warrant. And *Sam. Jennings* was one of the *Five Juſtices*, who Sign'd the Warrant.

But

But the Pretence in the ſaid Warrant was for Reflecting upon Their Majeſties *Juſtices of the Peace* in the ſaid *Appeal*: for ſome of theſe 28 *Miniſters* who judg'd *George Keith*, were likewiſe Juſtices of the Peace, as the aboveſaid *Samuel Jennings*, &c. Yet how ſeverely do they inveigh againſt *Miniſters* in our *Church* being *Juſtices of Peace*, or *Secular Magiſtrates*.

But this double Capacity of *Juſtices* and *Miniſters* ſerves them in ſtead in other matters, as in the Caſe of the *Sloop* hereafter mention'd. But I muſt not omit to aquaint the Reader that the ground of this Proſecution againſt *G. Keith*, was his Preaching Chriſt *without*, or a *Perſonal Chriſt* in *Heaven*, beſides the *Light within*, which, he ſaid, was only the *Spiritual preſence of Chriſt by his Light and Life, in all his Children.*

Upon this *G. Keith* was accus'd for Preaching *Two* Chriſts, *i. e.* a Chriſt *without*, beſides the Chriſt *within*. And ſo, *Denying the ſufficiency of the Light within*, which *Light* the other *Quakers* ſay *is ſufficient, without the Man Chriſt Jeſus.*

This *Sam. Jennings* (after their manner of mumbling Thiſtles) will not *Confeſs*, but dare not *Deny*.

If they took no Offence at Preaching a *Chriſt without*, and thought this not derogatory to the ſufficiency of their *Light within*, Why was *G. Keith* accus'd for this, and nothing elſe? What need was there for the *Miniſters* of the *Quakers* (as *Thomas Fitzwater*, and *Will. Stockdale*) to appear as Witneſſes againſt *G. Keith*, for

for Preaching that Doctrine, and no other, even as his Adverſary *Sam. Jennings* himſelf gives the Account? Why was this the buſineſs of ſo many *Meetings*, and of ſo great ſtir among them, and at laſt of an open *Separation*, if the *Quakers* do, in good earneſt, believe in a Chriſt *without* them, or in a *Perſonal Chriſt* who ſuffer'd, and dy'd for us, and now Reigns in *Heaven* in the ſame *Body*? For *G. Keith* is not ſo much as accus'd for Preaching any thing elſe but this. And I think this as good as a Demonſtration, That (however they endeavour to mince the matter) they do not *Really* believe in any other *Saviour* than their own *Light within*; which they call *Chriſt*, and ſo endeavour to amuſe us.

But, Reader, take notice, that (as it is told in *G. Keith*'s Apology aboveſaid, call'd, *New England*'s *Spirit of Perſecution*, &c. p. 2. and own'd likewiſe by *Sam. Jennings*) a *Meeting* conſiſting of at leaſt 60 Monthly Meeting Members gave Judgment, in Vindication of *G. Keith*, againſt his Accuſers, *T. Fitzwater* and *W. Stockdale*, the ſubſtance of which was, *That they ſhou'd forbear Preaching and Praying in Meetings till they had Condemned their Ignorance and Unbelief*, &c. But at the next *Quarterly Meeting*, a Party withſtood the ſaid Judgment, and ſaid, *That the Perſons being Miniſters, none but them of the Miniſtry were fit to Judge.* Which many (ſays the Account) thought reliſh'd too much of *Popery*. But, as above-told, after this, an Aſſembly of *Twenty Eight* of their *Miniſters* met together at *Philadelphia*, and Publiſhed a

Paper of Judgment againſt *G. Keith*, the 20th of the 4th Month, 1692. in anſwer to which he Publiſh'd *An Appeal from theſe 28 Judges to the Spirit of Truth*, &c. In Reply to which, theſe *Miniſters*, being likewiſe *Juſtices of Peace*, Iſſu'd their Warrants againſt the *Printers*, *Publiſhers*, &c. as above is told.

Here is a many-forked and involved *Infallibility*; one **Meeting** *Juſtifying*, another *Condemning G. Keith*; and all for the very ſame *Doctrine*. There were in *America*, *ſixteen* Meetings againſt *G. Keith*, and *as many* for him.

This will not only overthrow the *Infallibility* in each particular Perſon among them, but even of their *Churches* or *Meetings*.

However their *Churches* or *Meetings* aſſuming an Authority over the *Light within* particular Perſons, totally deſtroys their Original pretence of *Infallibility* in *particular Perſons*.

And beſides this *firſt* Proof in *Penſylvania*, there is another yet more Expreſs and Poſitive, call'd, *The* Barbadoes *Judgment*. The Diſpute was this very Point, whether they were to adhere to the *Spirit* or *Light* in *each particular Perſon*, or to the Judgment of their *Church* or *Meetings*. And it was Reſolv'd as follows.

At a Quarterly Meeting at Ralph Fretwell's *Houſe in* Barbadoes, *the 23d day of the Tenth Month*, 1680.

I deſire to give up my whole Concern, if requir'd, both Spiritual *and* Temporal, *unto the Judgment of the Spirit of God in the Men and Womens Meetings: As believing it to be more according to the* Univerſal *Wiſdom of God, than any particular*

lar Meaſure in my ſelf, or any particulars with which the Men and Womens Meetings have not Unity.

This Judgment was ſubſcrib'd by 39 Men, and 43 Women: in all 82.

And the Party that ſent the aboveſaid Judgment, writes thus: *This Paper hath been Promoted in ſundry Meetings ſince, and Subſcrib'd: ſome few have Refuſed: in Abhorrence whereof, other Perſuaſions have Poſted it.*

This you have in *Babel's Builders*, p. 4. There are further Teſtimonies to this in ſome *of the* Quakers *Principles*, &c. p. 14, 15. where the words of ſome of them are ſet down as followeth.

" 'Tis true, Friends in the beginning were " turned to the Light in their own Conſciences, " as their Proper Guide; but when it pleas'd " the Lord to gather ſo great a Number into the " Knowledge and Belief of the Truth, as were " in few years gathered; then the Heavenly " motion came upon *George Fox* as the Lord's " *Anointed*, as being the **Great Apoſtle** of *Je-* " *ſus Chriſt*; and as one whom the Lord had " ordained to be in the place amongſt the " Children of Light, in this our Day, as *Mo-* " *ſes* was amongſt the Children of *Iſrael* in his " Day, to ſet forth the Methods and Forms of " *Church Government*, and to Eſtabliſh *Monthly* " and *Quarterly Meetings*, of *Men*, and of " **Women** *diſtinct from Men*; and theſe *Meet-* " *ings* are ſince called the *Church*; whoſe *Coun-* " *ſel*, *Advice*, and *Judgment* (as occaſion ſhall " offer) is to be ſubmitted unto by every one,

" who Profeſſeth himſelf a Member of the " Church. *And*, ſaith *George Whitehead*, We " are to Believe as the true Church Be- " lieves, *&c. Chriſtian Quaker*, Part 1. p. 9. " *Anno* 1680.

I was told by one preſent at the *Quaker-Meeting* at *Radcliff* on *Sunday* the 17th of *February* 169⅘. that Mr. *Penn* having Preached, and after *George Keith* riſing up, and Expounding ſome *Scripture* in another manner than Mr. *Penn* had done, Mr. *Penn* ſtopt him, and ſolemnly denounced theſe words againſt him, *In the Name of the Lord, I Pronounce him an Apoſtate, over the Head of him.*

Upon which occaſion, I have theſe few Queſtions to ask.

1. Whether this was a Sentence from Mr. *Penn* himſelf, or from their *Church?* If the latter, it comes in the *Claſs* juſt before-mention'd, of their *Church-Authority* over the *Light within* particular Perſons.

But if the former, then here is *Private Light* againſt *Private Light*. And Mr. *Penn* will pleaſe to tell us by what Authority he Pronounc'd this Sentence againſt *G. Keith*, in the *Name of the Lord*. If by an *Ordinary* Commiſſion, of *Succeſſion* to *Chriſt* and the *Apoſtles* by Regular *Ordination*: That I ſhould be glad to hear. But if by an *Extraordinary* Commiſſion, ſuch as the *Prophets* and the *Apoſtles* had, we wou'd deſire ſuch *Credentials* as they had, that is *Miracles*. Otherwiſe, any Reaſon why this is not rank *Enthuſiaſm*; and liable to the Sentence of thoſe who ſpoke *In the Name of the Lord*, when *He* had not ſent them.

Mr.

Mr. *Penn* owns the *Enthuſiaſm*, but does not ſhew the *Miracles*: For he ſaid publickly in their *Yearly Meeting*, in *May* 1695. in *Excuſe* or *Juſtification* of his aboveſaid *Sentence* of *Apoſtacy* againſt *G. Keith*, That he was then ſo Tranſported with the extraordinary Power of God upon him, that he knew not whether he was *ſitting*, *ſtanding*, or *kneeling*, when he ſpoke the words.

But whether this *Enthuſiaſm* proceeded from *Divine*, or what other *Inſpiration*, will be beſt known from the *Doctrine* it ſupported, and which was the ground of the Conteſt. And it was thus told to me by one who was preſent, *viz.*

That Mr. *Penn*, at a former Meeting, had Explain'd this Scripture, 1 *John* 1. 7. *The Blood of Jeſus Chriſt cleanſeth us from all ſin*, in this manner, *That the Blood was the Life, and the Life was the Light within.*

This Reſolves all into the *Light within*; which (as will be further ſhewn) they make to be the *Archi-Type* and *Subſtance* of what *Chriſt*'s outward *Body*, *Blood*, and all that He *did*, or *ſuffer'd* in it, were but the *Types* and *Shadow*; and ſo of much leſs *Value* and *Conſequence* to our *Salvation*. But, to go on with our preſent matter of Fact.

At the fore-mention'd *Meeting* the 17th of *Feb.* 169⅘. *G. Keith*, taking occaſion to Diſcourſe upon the aboveſaid Text, 1 *John* 1. 7. did Expound it in a quite different manner from what Mr. *Penn* had done (but without naming of Mr. *Penn*); ſaid, That it ought

to be taken *Literally*; that it was the *outward* ſhedding of *Chriſt's Blood*, which *cleanſeth from ſin*; and that this was not to be Reſolv'd into the *Light within*, nor to be *Spiritualiz'd* away from the *Letter*: For that this was overthrowing of the *Faith*. Upon which Mr. *Penn* roſe up, and Interrupted him, in the middle of his Diſcourſe (which I am told is contrary to the *Method* and *Freedom* of their *Meetings*, and *Church-Diſcipline*) and taking it to himſelf, and his former Expoſition of that Text, which is told above, he inveigh'd, not without great *Paſſion* (which he miſtook for *Inſpiration*) againſt *G. Keith*, concluded with the Sentence of *Excommunication* above-told; and ſtopping *G. Keith* from any Reply, immediately Diſſolv'd the Aſſembly.

I will not here enlarge upon the Subject Matter of this Diſpute betwixt them; becauſe it will be fully Diſcuſs'd in the following *Sections*.

But for the preſent, I only apply it to the point of their *Church-Authority*, over the *Light within particular Perſons*, which was their *Original* and *Great Pretence*.

9. There was another remarkable Inſtance of the oppoſite *Infallibilities* of their *Churches*, in the Conteſt (among other things) about the *Juriſdiction* of their *Womens Meetings*; of which *George Fox* was the *Founder* and *Supporter*. On the other ſide *John Story* (before-mentioned, againſt whom *Sol. Eccles* Prophecy'd) and *John Wilkinſon* were the chief Leaders, and many in the *Weſt-Country* follow'd them; but

but the *London-Quakers* adher'd generally to *G. Fox* and the *Womens Prerogative*; theſe were the *Court-Party*. And theſe Pronounc'd and Printed a formal Sentence of *Excommunication*, Subſcrib'd by *Sixty Six* of them, bearing Date the 12th Day of the fourth Month, 1677. againſt *Story*, *Wilkinſon*, and the reſt of the *Country-Party*; who (not being us'd to give ground to the *Court*) return'd their Complement in as Formal an *Excommunication* of theſe their *City-Judges*; and that they might not be behind them, their *Sentence* was Subſcrib'd by *Sixty Seven* of the *Country-Party*. Concerning which I ſhall have further occaſion to ſpeak hereafter; but mention it in this place, as a Proof of their *Infallibility*. For all who are in *Infallibility*, muſt be in *Unity*. Whence it is a *Principle* of the *Quakers*, That they are all of one *Mind* and *Soul*: And in this they pretend to diſtinguiſh themſelves from all other Societies of Men whatſoever; and give this of their *Unity* as a Mark of their being the *True Church*. Thus *Edw. Burroughs* ſays, *p.* 462. of his *Works*, that *They* (the Quakers) *are of one Mind and one Soul*. And yet the aboveſaid *Counter-Excommunications* ſtand both Un-repeal'd againſt one another to this Day; and the very ſame Diviſion is ſtill kept up in the *oppoſite* Quaker *Churches* of *Harp-Lane* and *Grace-Church-ſtreet*; who differ upon the old Matter, which divided *Story*, *Wilkinſon*, &c. and no other. Thus, as in *America*, there were *ſixteen* of the *Quaker-Meetings* for *G. Keith*, and *ſixteen* againſt him and his Do-

ctrine, which before is told: So now here in *England* there is *Church* oppoſite to *Church*; and *Excommunication* againſt *Excommunication*, yet both *Infallible*, both in the *Unity*; and *All* notwithſtanding, *are of one Mind, and one Soul!*

10. But there is a *third Faction* and *Church*, now ſet up amongſt them, and oppoſite to both *Harp-Lane* and *Grace-Church-Street*, condemning *Both* the other, and condemn'd by *Both* the other: that is, the *Society* of *Turner's-Hall*, where *G. Keith* and his Party have ſet up; ſince the *Excommunication* of *G. Keith* by the *Yearly Meeting* in *Grace-Church-Street* in *Whitſun-Week*, 1695.

Of which he has given us a full Account in Print, Entituled, *The Pretended Yearly Meeting of the* **Quakers**, *their* **Nameleſs Bull** *of* **Excommunication** *given forth againſt* **G. Keith**, *&c.* And in another Treatiſe, which bears this Title, *The True Copy of a Paper given in to the Yearly Meeting of the People called* **Quakers** *---the 15th day of the 3d Month* 1695. *with a Brief Narrative of the moſt material Paſſages of Diſcourſe betwixt* **George Whitehead**, **Charles Marſhal**, and **George Keith**, *the ſaid day*, &c. *Together with a ſhort Liſt of ſome of the Vile and Groſs Errors of* **George Whitehead**, **John Whitehead**, **William Penn**, &c. Both theſe are Printed for *R. Levis*, 1695. and the *Bull of Excommunication* is inſerted *Verbatim*, in the firſt of theſe Accounts.

As

As to the *Juſtice* or *Injuſtice* of the ſaid **Bull**, I refer the *Reader* to theſe two ſhort Treatiſes above-mentioned.

But the uſe I have to make of it, is to ſhew the Authority which their *Church* or *Meetings* do aſſume over the *Infallibility* of the *Light within* **Particular Perſons**; which was the great Pretence upon which the *Quakers* firſt ſet up, and decry'd all *Church-Authority* as *Carnal* and *Anti-Chriſtian*. That is (as they have done the Power of the *Sword*, which will be hereafter ſhewn) *till it come into their own Hands*.

For you muſt know, that when a *Quaker* ſets up the *Infallibility* of the *Light within*, he means only within *Himſelf*, not within *you*, or any other: For *that* may be a *Falſe-Light* and *deceive* **You**; but in **Me** (ſays the *Quaker*) it is *Infallible*, and I am ſure it cannot lead **Me** wrong. And ſo it is, when one *Quaker*'s **Light** does croſs anothers (for croſs they do) then each *Damns* the others *Infallibility*; and ſays, that he is *Ravened* from the true *Light*, and is not a true *Quaker*. Thus the 67 *Weſt-Country Quakers* who *Excommunicated* the 66 *London-Quakers* for firſt *Excommunicating* of them, wou'd not allow them the Name of *Quakers* (as you will ſee hereafter) and the *Foxonian Quakers* ſay, that the others are not the *Quakers*, but themſelves only. Each Party calls the other *Impoſtors*, *Deceivers*, *Apoſtates*, *Devil-Driven*, &c. And, being Men of *Honour*, we are bound to believe *Both* to be in the

the *Right*, ſince *Both* pretend equally to *Infallibility*.

11. There is yet a *Fourth Church* of the *Quakers*, which is worthy to be mentioned; theſe are call'd, *The New Quakers*, and reſide moſtly in *Long-Iſland* and *Eaſt-Jerſey* in *America*. It is true, they are diſown'd by all the reſt; but as much diſowning them. They are *Cameronian-Quakers*, and follow the Principles of *Quakeriſm* up to the height; which neither *Fox*, nor any of his Followers have done; and therefore are accus'd by them as Prevaricators from their own Principles. For Example, the receiv'd Notion which the *Quakers* have of the *Reſurrection* (which I will ſhew in its place) is not that of the *Body*, but an inward riſing up, or *Reſurrection* of the *Light* within in the *Heart*. And therefore they ſay, that they have attain'd the *Reſurrection* already. Purſuant to this Principle, the *New-Quakers* have turn'd off their *Wives*, becauſe *The Children of the Reſurrection neither Marry, nor are given in Marriage*. And they condemn *Marriage* as of the *Devil*, becauſe *The Children of this World Marry*. Yet they Hate not the *Women*, only wou'd not be Ty'd to them; which made one of them (he was a *Scots-Man*, but I cannot at preſent recollect his Name) having parted with his *Wife*, fell in League with *Mary Roſs*, who, becauſe as *G. Fox* ſays, they were come to the State of the firſt *Adam*, in his *Innocency*, ſtript her ſelf ſtark Naked, and ſo appear'd, ſaying, that it

was

was a ſign of *Guilt* to be aſham'd of one Part of ones Body more than of another. But the *Scots-Man's Wife* meeting with her, beat her ſo well, that tho' ſhe car'd not for *Cloaths* as a *Covering*, yet ſhe thought, them convenient as *Armour*.

They not only *Sing* but *Dance* in their Publick Meetings; and ſome bring *Fiddles* for that purpoſe: And thoſe who have ſeen them, told me, that even the *Old Women* do *Friſk* and *Vault* with that Vigour, that they muſt have ſome other help beſides their own; for they *Dance* as well as *Pray* by the *Spirit*. And they can defend themſelves as well by *David*'s Dancing before the *Ark*, as the other *Quakers* for their Preter-natural *Quaking* and *Shaking*, from *Habakkuk*'s Lips *Quivering*, &c.

The Ring-leader of theſe *New-Quakers* was one *Thomas Caſe*, whence the *Old-Quakers* call them (in ſcorn) *Caſe's-Crew*. This *Caſe* Preached in a *Surplice*, upon the *Bridge* at *New-York*, and aſſerted that he was come to *Perfection*, and cou'd *Sin* no more than *Chriſt*; becauſe that whatever he *ſaid* or *did* was by the ſame *Spirit* which *Chriſt* had, which is a natural Conſequence of the *Quakers* Notion of *Perfection* before ſpoke of, of their being *Equal* with *God*, of the ſame *Subſtance*, *Soul*, and *Eſſence* with *Him*. And becauſe the *Quakers* do not own any Perſonal *Chriſt* now in Being, except what is within themſelves (as will be ſhewn) and becauſe, if ſo, then the Preaching of an *outward Chriſt*, now in *Heaven*, and to return in an *outward* Bodily *Appearance* to

Judge

Judge the World, muſt be a Doctrine not only *Falſe*, but of a moſt *Pernicious* Conſequence, to make Men Truſt to and Expect ſuch an *Outward* Coming of *Chriſt*, and draw them from the *Inward*, which is the *only* Coming, if this be true; therefore theſe *New* and moſt *Genuine Quakers* think it not enough to *Deny* ſuch an *outward Chriſt*, as the others do, but that they are obliged to *Vilifie* him, and treat him with the utmoſt *Contempt*. And I can name one who Reaſoning with one of theſe concerning the *outward Chriſt* (O horror to repeat it!) he bid that *Chriſt* kiſs his——— I wou'd not have let the Light ſee ſuch *outragious Blaſphemy*, but that the World ſhou'd know that prodigious length to which this *Quaker-Spirit* has tranſported ſome of them. And it was not behind this, which a *Quaker-Preacher* now in *London* ſaid to one (I can produce) who was endeavouring to perſuade him that *Chriſt* was *Now* a *Man*, the *Preacher* reply'd, *The Man Chriſt a F---rt.*

Theſe *New-Quakers* have ſo much Indignation againſt the *Old* ones, for not coming up to their own Principles in all things, that they us'd, when they met them, to throw *Duſt* in their *Eyes* and *Mouths*, telling them that *Duſt* was *Serpents-Meat*, and they gave them that to feed upon. This came home upon them, for calling the Holy *Scriptures*, *Death* and *Duſt* and *Serpents-Meat*, as you will ſee in the next *Section*; To which I now haſten, Having given this ſhort account of theſe *New-Quakers*, becauſe they are not ſo gene-

rally

rally known here in *England*. And they have the ſame, and as good a Plea to the *Light within*, and to *Infallibility* as the other *Quakers* have. But if any one of the *Four* Quaker *Churches* above-mention'd be in the *Right*, all the reſt are in the *Wrong*. And if *All* be *Right*, *All* are *Wrong*; for they *All* Condemn one another, and call one another by the moſt Malicious Names they can Invent, *Apoſtates Judas's*, *Devils Incarnate*, &c. for they know one another beſt.

12. Thus tho they make their *Light within* to be *God* and *Chriſt* and *Infallible*, and therefore that it ſhould not be *Reſtrain'd*, but that they ought to have *Liberty of Conſcience*, yet do they, of all People, allow leaſt *Liberty of Conſcience* to thoſe under their Power, and are moſt out of Patience at thoſe who plead their own *Light within*, againſt any the moſt Trifling *Order* or *Cuſtom* of their *Church*. See a Book of Mr. *Penn's*, wrote againſt ſome of the *Separate Quakers*, Entituled, *A Brief Examination and State of Liberty Spiritual*, Printed, 1681. there p. 11. he tells thoſe *Quakers* who ſtuck to their own *Light within*, rather than the *Orders* of *G. Fox* and his *Church*. *And this I affirm* (ſays he) *from the Underſtanding that I have received of God, that the Enemy is at work to ſcatter the Minds of Friends, by that looſe Plea*; What haſt thou to do with me? Leave me to my freedom, and to the Grace of God in my ſelf, *and the like* —— *For this is the plain Conſequence of this Plea, if any one (eſpecially if they are but lately Convinced) ſhall ſay, I ſee no Evil in paying Tythes to Hireling*

ling Prieſts, in that they are not Claim'd by Divine Right, but by the Civil Laws of the Land. I ſee no Evil in Marrying by the Prieſt, for he is but a Witneſs. Furthermore, I ſee no Evil in declining a Publick Teſtimony in Suffering times, or hiding in times of Perſecution, for I have Chriſt's *and* Paul's *Examples. I ſee no Evil in Worſhipping and Reſpecting the Perſons of Men; for whatever others do, I intend a ſincere notice that I take of thoſe I know, and have a good eſteem for. Laſtly, I ſee no Evil in keeping my Shop ſhut on the Worlds Holy-days and Maſs-days (as they call them) tho' they are rather Lewdly and Superſtitiouſly than Religiouſly kept; for I wou'd not willingly give any offence to my Neighbour. And ſince your Teſtimony is againſt Impoſition, and for leaving every one to the Meaſure of the Grace which God hath given him, not only no Man hath Power to Reprove or Judge me, but I may be as good a* Friend *as any of you, according to my Meaſure. And now here is* Meaſure *ſet up againſt* Meaſure, *which is Confuſion it ſelf* ——— Babel *indeed: This is that very Rock both Profeſſors and Prophane wou'd long ſince have run us upon, namely, That a way is hereby opened to all the Worlds Libertines, to plead their Light within for their Exceſſes.* Thus Mr. *Penn.* And again, p. 13. *Nor is this the leaſt Evil this Spirit of ſtrife is guilty of, even at this day, that it uſeth the words* Liberty of Conſcience *and* Impoſition *againſt the Brethren, in the ſame manner as our Suffering Friends have been always accuſtomed to intend them againſt the Perſecuting Prieſts and Power of the Earth.*

This

This looks very like playing of *Booty*! For it effectually overthrows that *looſe Plea* (as Mr. *Penn* calls it) of the *Light within*; to which he allows no ſort of *Liberty*, no not in the ſmalleſt *Punctilo's* Practis'd in their *Church*, ſuch as taking off your *Hat*, or *Bowing*, which they call *Worſhipping* of Men, tho' you mean no more by it than a *Sincere notice of thoſe you know, and have a good eſteem for*: or ſhutting your *Shop* upon a *Holy-day*, only not to give offence to your *Neighbours*. Or if your *Light within* ſee no *Evil* in Paying of *Tythes*, *Marrying* by a *Prieſt*, only as a *Witneſs*, or *Hiding in times of Perſecution*, having *Chriſt*'s and *Paul*'s Example for it: Yet that will not excuſe you, tho' you had both their *Examples* and *Precepts* for it; and tho your *Light within* be never ſo much Convinced of it, if it *Thwart* the *Diſcipline* or *Cuſtoms* of the *Quakers*. But, what if theſe *Quakers* whoſe *Light within* ſhou'd allow them to take off their *Hat*, or *Bow*, &c. appear'd by all other Circumſtances, to be *Good*, *Honeſt*, and *Conſcientious* Men? That wou d not do, for Mr. *Penn*, in his *Addreſs to Proteſtants*, p. 245. ſays, *Holy Living is become no Teſt among us, unleſs againſt the Liver. The Tree was once known by its Fruit, 'tis not ſo now; the better Liver, the more Dangerous, if not a Conformiſt.* Thus he.

Well! But tho' they allow *Liberty of Conſcience* as little as other Men, yet Mr. *Penn* makes a difference twixt them and others, in his *State of Liberty Spiritual. Ut ſupra.* P. 14. That they do not, as others, *Compel Conformity, by Worldly Violence*

Violence upon the Perſons and Eſtates of Conſcientious Diſſenters. God be thanked they have not, or ever had the Power to do it here. So they may boaſt of their *Lenity* and *Good Nature* what they pleaſe. But they have ſhew'd it where they had the Power, as in the Proſecution of *G. Keith*, and others in *Penſylvania* (before mentioned) where they both ſeiz'd *Goods* and *Impriſon'd*: And Proſecuted *G. Keith* for what by their Law, was *Death:* And were going on with their *Proceſs* againſt him, when the *Government* was taken out of their hands, and *Colonel Fletcher* (a *Church of Englaad Man*) made Governour there inſtead of Mr. *Penn*, who put a ſtop to the *Proſecution* of theſe *Conſcientious Diſſenters*; elſe *G. Keith* might not now have been *alive* to have given them any further Oppoſition.

But have they no *Worldly Coercion* here! Yes, beyond what the *Church* of *England*, or any other *Church* have in their Power. For they being moſtly a *Trading People*, and chiefly amongſt themſelves, whoever is *Diſown'd* (ſo they call *Excommunication*) by their *Church*, do's *ipſo facto* loſe his *Trade* among them; and there is not *one* of an *hundred* of them, but muſt be thereby *Broke* and *Undone*. And this *Diſcipline* they obſerve ſo ſtrictly, as to keep their *Subjects* more in *Awe*, than all the *Excommunicato Capiendo's* and other objected *Severity* in our *Church*.

As on the other hand, the ſureſt Method with them, for a Young Man to ſtep into an abounding *Trade*, and a *Rich Wife* (of which there

there are many among so *Wealthy* a People) is to set up first for a *Preacher*; and if he happen to please, his *Fortune* is made. Of which many Examples daily occur, far beyond the so much envy'd allowance given to the *Hirelings*, as they call our *Priests*, which is hardly sufficient to afford *Bread* to most of them. And *G. F.* had more *Money* at his disposal, than any *Bishop* in *England*; he having the Command of the *Quaker Treasury*.

But as to the Subject of *Church-Government* and *Liberty of Conscience*, which we are now upon, you will see more of it, when we come to Discourse of *Tythes*. But the use for which they are brought into this *Section* is to shew, That, as they are Practis'd by the *Quakers*, they totally overthrow, and are altogether inconsistent, as with their *Original Pretence* of the *Sufficiency* and *Independency* of the *Light within*; so with all their Plea to *Infallibility*, upon account of the *Infallibility* of *That Light*.

XI. There is a Topick behind, which, if the former *Convince* them not, may at least *shame* them out of their vain Pretence to *Infallibility*: And that is, The Pitiful and Childish *Blunders* which are daily seen among them, some of which are mention'd in *Satan Disrob'd*, p. 29. as *W. Penn's* Printer in his *Christian Quaker*, p. 104. That *Christ* was *Born* at *Nazareth*, which *Thom. Ellwood* Repeats in his *Truth Defended*, p. 167. *Will. Walker's* mistaking *John* XIV. 2. *In my Father's House are many Mansions*, for, *In my Father's House are many MANCHETS*, and thence improving what *Fine Bread*, even pretty little *Manchets* were in *God's* House. Another Preaching upon *Paul's* being Bred at the Feet of *Gamaliel*, and being asked, by one in the Meeting, what that *Gamaliel* was, answered, a *Town* in *Judea*. Hundreds of these Instances might be produced, if the Reader were disposed to be merry. But I spare the *Friends*, and proceed.

SECT. VII.

Concerning the Authority of the Holy Scriptures.

THe *Quakers* Notion of the *Light within* (as before explain'd) muſt neceſſarily cut off our Dependence upon the *Holy Scriptures* as a *Rule* either of *Faith* or *Manners*: For if that be *God* Himſelf, and makes us *Equal* to *God*; or, in the *Quakers* loweſt Senſe, as *Infallible* as the *Prophets* and *Apoſtles* in their Penning the *Scriptures*, then have we as ſure a *Rule* as the *Scriptures*; and which muſt not yield to the *Scriptures*.

But becauſe the *Scriptures* are often brought in Contradiction to the *Quaker-Light*, therefore they have made it their buſineſs to *Depreciate* and *Undervalue them*; nay, ſometimes to run them down as *Hurtful* and *Pernicious*, leading Men to the *outward*, from attending only to their own *Light within*.

Nay, to make them *Falſe* in *many* things, that we may believe them, or *Truſt* to them in *nothing*. To make their *Authority* doubtful, by Diſputing their *Pen-Men*, and raiſing all the Evil Suggeſtions that can be againſt them.

The Quaker's Refuge, Printed *Anno* 1673. p. 17. ſtates this, as truly own'd by the *Quakers*, in theſe words.

Whether

Whether the first Pen-Man *of the* Scriptures *was* Moſes *or* Hermes, *or whether both theſe are not one; or whether there are not many words contained in the* Scriptures, *which were not ſpoken by Inſpiration of the* Holy Spirit; *whether ſome words were not ſpoken by the* Grand Impoſtor; *ſome by wicked Men; ſome by wiſe Men, ill apply'd; ſome by good Men, ill Expreſs'd; ſome by* Falſe Prophets, *and yet True; ſome by* True Prophets, *and yet Falſe*———

And from theſe Suppoſitions he goes on, and concludes that ſome part of the *Scriptures* concerning the *Redemption* and *Salvation* of Mankind were *True*. And p. 18. *That the* Scriptures as above Diſtinguiſhed, *are a true Record*, &c.

Inſtead of Anſwering theſe *Diabolical* Suggeſtions againſt the *Sacred Authority* of the *Holy Scriptures of God*, and which evidently overthrow the *Certainty* of the *whole*; *G. Whitehead* in his *Innocency Triumphant*, Printed 1693. in Anſwer to *F. Bugg*'s *New Rome Arraign'd*, p. 28. does own the whole, by way of an Excuſe for it, and ſays, *That this queſtion'd but of ſome words in* Scripture, *not all*. But the *Holy Scriptures* confirming the *whole* of themſelves, one part Quoting another; if the *whole* be not therefore *True*, the *whole* muſt be *Falſe*.

And we muſt take this to be the Opinion of the *New Quakers*, as well as the *Old*, becauſe *Now* aſſerted.

G. Whitehead endeavours to ſolve this, *Ibid.* p. 21. in Anſwer to the Quotations which *F. Bugg* had brought out of their Authors, which

call'd the *Holy Scriptures* by the *Wicked* and *Contemptible* Names of *Duſt*, *Death*, *Serpents Meat*, &c. *Whitehead* ſays that was only in oppoſition to thoſe who wou'd have the very *Paper* and *Ink* and *Characters* to be the *Word of God*, and the *Goſpel*: Wherein *they were oppos'd* (ſays he) *Chriſt being the Word, and the Goſpel the Power of God which Endures for ever, which the Books and Letters or Characters cannot.*

Here *Whitehead* ſays that there were *ſome Prieſts in the* North, *in and before the Year* 1653. *when thoſe Books* (which *Bugg* Quoted) *were Printed, who were thus Ignorant. And that this was the Reaſon for thoſe Expreſſions in theſe* Quaker Books.

Firſt, This had been no Reaſon for theſe Barbarous Expreſſions, if it had been ſo.

But Secondly, I will joyn Iſſue with *George Whitehead* upon it, that there never were ſuch *Prieſts*, either in the *North*, or any where elſe, that were ſo Ignorant.

No, *George!* This is an Arrant *Lye*, without all doubt. Did any Man ever *Think* or *Say* that the very Material *Paper* and *Ink* and *Letters* wou'd *Endure for ever?*

Where is now *thy Infallibility!* Where *thy Common Honeſty* or *Morality*, thus groſly to belye theſe *Prieſts* as thou calleſt them? But they thank *Thee* that it was ſo *Groſly*; for it is ſo very *Ridiculous*, that it is in no Man's Power to believe *Thee*, or that *Thou* canſt have the leaſt pretence to *Infallibility*, or even that *Thy* word ſhou'd be truſted in any thing that *Thou* averreſt, when *Thou* dareſt Print ſo notorious

rious and impoſſible an *Untruth*. Like *G. Fox*'s ſenſeleſs Reply to *Richard Baxter*, &c. *Writing*: (ſays he) Paper *and* Ink *is not* Infallible, *nor the* Scripture *is not the ground of Faith* —— *Your Rule*, Paper *and* Ink, *that will come to* Duſt, *Great Myſt.* p. 302.

Here I wou'd fain ask them a Queſtion. How it comes, that ſince they are ſuch bitter Enemies to the *Letter*, they yet make a Conſcience of ſaying *Thee* and *Thou* inſtead of *You* in the Singular, becauſe theſe were old *Engliſh* words in the firſt Tranſlations? Is there any *Immorality* or *Iniquity* in theſe *Letters* Y, o, u, more than in T, h, o, u? And is not every Nation Maſter of its own Language?

Beſides, theſe were not the words of the *Languages* in which the *Scriptures* were wrote. It is likely that *G. Fox*, and the reſt, in the Year 1650. thought they were, and lighting upon ſome old *Engliſh Bible*, took it for the *Original*. For, if ſtreſs muſt be laid upon the *Letter*, it muſt be ſurely upon the *Original Letter* in which the *Scriptures* were wrote. And the *Quakers* may as well lay ſtreſs upon the *Latine* or *French*, or *Dutch* Tranſlation as upon the *Engliſh*, in this Caſe. How do they in other Languages make the Diſtinction betwixt *thou* & *you*, when *you* is us'd in the Singular Number?

Behold here, theſe Men whoſe *Chief Principle* it is to Decry and Damn the *Letter*, do ſet up, at the ſame time, the moſt *Superſtitious*, and *Ridiculous* ſticking to the *Letter* that ever was heard of ſince *Adam*, ſo very *Extravagant*

travagant, that, if it had *not been*, no Man cou'd have believ'd that it *cou'd have been*! Or that any Men cou'd have made a Case of Conscience of such a senseless and insignificant Criticism! But as the *Scorpion* is said to carry *Oyl* which cures its own *Venom*, so the wise Providence of God has dispos'd of most *Errors*, that they carry Contradictions to themselves in their own Bowels.

But, if the *Holy Scriptures* of *God* must not be call'd *the Word of God*, because they are wrote in *Letters*, why must the *Quakers* most Blasphemous and Prophane *Scribbles* be Stil'd *the Word of the Lord*? Even *Solomon Eccles*'s Lying Prophecy before told, in his Letter to *John Story*. *To you all this is* The Word of the Lord, says *George Fox*, of his own Writings. *Great Myst.* p. 225. *I charge you* (says he) *in the presence of the* Lord God, *to send this amongst all Friends and Brethren, every where, to be Read in all Meetings*; *To you all* This is the Word of God. [G. Fox's *Letter to all Friends*, Printed 1671. with several Papers, &c. p. 60, 62.] *The Scriptures are not the* Word of God. [G. F. &c. *Firebrand*, &c. p. 159. 2d Part *An.* 1678.] A Printed Letter of *G. Fox*'s, which is now lying before me, Dated at *Dalston* the 13th of the 10th Month, 1683. bears this Title, *All Friends every where, this is* The Word of the Lord *unto you all*. And there is a Postscript in these words, *This you may read amongst the Children of the Light, and of the Day.* And

Some of the *Quakers* Principles, &c. p. 4.

p. 4.

p. 4. of the *Letter*, he ſays, *I remember, before we were call'd* Quakers, *as I was ſitting in an Houſe in* Nottingham-ſhire *(about the Year* 1648.*) the* Word of the Lord *came to me, and ſaid, &c.* And yet in his *Great Myſt.* p. 246, 247. he calls it *Blaſphemy* to ſay that the *Scriptures* are the *Word of God*. His words are theſe, *They* (the Scriptures) *are not the* Word of God, *which thou* (Chriſtopher Wade) *haſt* Blaſphemouſly *affirmed. But (*ſays he *Jeſuitically*, to amuſe the Reader) Chriſt *is the* Word of God. As if *Chriſtopher Wade*, or any *Chriſtian* had ever affirmed that the *Book* of *Scriptures* was the *Word* of *God* in the ſame ſenſe as *Chriſt*; or any otherwiſe than as the *Records* of thoſe *Revelations* which God, by his Holy Spirit, did dictate to the *Inſpired Pen-Men*; But not a *Living Perſon* partaking of the *Subſtance* of the *Father*, like the *Word* Eternally *Begotten!* Cou'd this *George*, either of theſe *Georges*, *Fox* or *Whitehead*, produce any one Man, even in *Bedlam*, who ever aſſerted this of the *Ink* or *Paper* of the *Holy Scriptures?*

Why then do they uſe this Diſtinction? Againſt whom do they uſe it? Againſt *No Body*; it was only to *Shuffle* and *Cut*, to *Cover* and *Excuſe* their Contempt of the *Holy Scriptures*; and, in their place, Deifying of their own *Spirit*, and their own *Scriptures*.

They knew that the *Holy Scriptures* cou'd not be diſcarded *openly* and *above Board*, nor all at once: That the World has been long in Poſſeſſion of them, and of a juſt Venerati-

on of them; and therefore wou'd not ſo eaſily part with them, nor accept of any *Foxes* Inſpirations, inſtead of them: Therefore they ſet up a Power, like that of the *Church* of *Rome*, of *Infallible* **Interpretation** of *Scripture*: And improv'd it, as above is told, into *Immediate Revelation*, equal to that of the *Prophets* and *Apoſtles*. And, purſuant to this Plenitude of Power, they have taken upon them not only to *Abrogate* the moſt expreſs *Ordinances* of the *Goſpel*, and Pronounce them expir'd at their Pleaſure, as *Baptiſm* and the *Lord's Supper*: But to ſet up, and Inſtitute new ones, as the *Womens Preachings* (directly contrary to 1 *Cor.* xiv. 35. which ſuffers not *Women* to ſpeak in the *Church*) and the *Prelacy* of the *Womens Meetings*, an Invention never heard of in the World, till *G. Fox* Cobbled it out. And they Enjoyn not theſe only as *Eccleſiaſtical Injunctions* of their *Church*; but (upon their pretence, before told, to the ſame *Immediate Revelation* which was given to the *Apoſtles*) as the Inſtitutions of *Chriſt*. *Solomon Eccles*, in his Letter already mention'd to *John Story*, calls theſe, the *Womens Preachings* and the *Womens Meetings*, *the Great and Good Ordinance which* **Chriſt Jeſus** *hath ſet up in his Church*. This is directly giving us New *Scriptures*, and a New *Goſpel*. For which they will find their Reward, *Gal.* i. 8, 9. *Rev.* xxii. 18, 19.

And they having (as they pretend) the ſame *Spirit* which gave forth the *Scriptures*, they cannot be bound by the *Scriptures*, or any

Com-

Command in them, unleſs their *Spirit* does *Anew* require the ſame thing which the *Scripture* Commands.

So that the *Scripture* remains of no *Authority* with them; becauſe, if what the *Scripture* Commands, be *Anew* required by their *Spirit*, they are bound to obey it, becauſe required by *their Spirit*: But if the *Scripture* Command the thing, they are, (by their Principles) not bound to obey it, unleſs it be requir'd by *their Spirit* **Anew**. Which is moſt effectually overthrowing the *Scriptures*, and reſolving all into their *Private Spirit*, or *Light within*. This will yet further appear in the *Sections* which follow. But let me firſt give an Authority for the laſt thing that I have ſaid; and it is ſuch a one as does aſtoniſh me; becauſe firſt, it is from the Ingenious Mr. *Penn*; ſecondly, it is where he accuſes others of *Miſrepreſenting* the *Quaker-Principles*, and refcuing them from ſuch *Miſ-repreſentations*, he ſets them down in their moſt *Moderate*, and he ſays, *True* ſenſe. And he averrs, *That what was a Commandment to any Servants of God, in old time* (that is, in the Scriptures)---- *That ſuch are not Commandments to us, unleſs required by the ſame Spirit* **Anew**.

Reaſon againſt Railing, 1673, p. 150. Arti. 21.

And he Inſtances in *thoſe Elementary Types, Shadows, and Figures appointed* (as he ſays) *for a ſeaſon, and to paſs off*. Theſe are the *Sacraments* of *Baptiſm* and the *Lord's Supper*, which he calls *Elementary Types*, and *Figures*: But

But that they were appointed only *for a ſeaſon*, and to *paſs off*, that is not to be prov'd from *Scripture*, which enjoins them *till Chriſt's Coming again*, 1 Cor. xi. 26. *always, even unto the end of the World*, Matt. xxviii. 19, 20. But all this ſignifies nothing. , Theſe Commandments *are not required by the* Quaker *Spirit* Anew. And ſo they *paſs off*.

This we are ſure is not *Aggravated* upon them.

Indeed Mr. *Penn* does in the ſame place, find fault with thoſe who would improve this Principle of theirs to juſtifie *Immoraliſts*, and things *inconſiſtent with Government*; *As if* (ſays he) *that Eternal Holy Omnipreſent Light, with which we are enlightned, did not continually declare and require Juſt and Righteous things at our Hands.*

This, with ſubmiſſion, inſtead of an *Excuſe*, is a full *Confeſſion* of the whole Charge, unleſs Mr. *Penn* can make it appear, that the *Quakers*, and *every one of them in Particular*, have this *Light* more than other Men: Or if they have it, that they muſt neceſſarily be guided by it. Becauſe otherwiſe, they may commit *Theft*, *Sacrilege*, and all *Immoralities* under this Umbrage: And no Command of *Scripture* can *Reſtrain* or *Convince* them, by this Latitude here granted; becauſe if they ſhou'd *Enthuſiaſtically* Believe, or *Hypocritically* Pretend that ſuch Command of *Scripture* was not required by *their Spirit* Anew, it is *ipſo facto* ſuperſeded by this Principle.

Thus

Thus it being Objected to *G. Fox*, that one of his *Quakers* had Pretended an *Immediate Call* from *Heaven* to commit *Theft* or *Robbery* and *Sacrilege* in taking out of the *Church* an *Hour-Glaſs*. *G. F.* does vindicate it in theſe words. *And as for any being moved of the Lord to take away your* Hour-Glaſs *from you, by the Eternal Power it is owned.* And if another ſhou'd pretend an *Immediate Call* to take away the *Communion-Plate* —— for that too is us'd to Superſtitious uſes—— where is the end of theſe looſe Principles! Mr. *Penny-man* can tell whether he did not ſolicite *G. W.* to return a Letter, which another *Quaker* had ſtoln and given to him, and whether *G. W.* did not make this Anſwer, *That unleſs the Lord requir'd him he wou'd not return it again.* See more of this in *Tyranny and Hypocr.* &c. P. 37.

Great Myſt. p. 77.

Some of the Quaker-Principles p. 8.

But as for things *Inconſiſtent with Government*, which Mr. *Penn* ſuppoſes their *Light* can never dictate, I referr him to what follows of the *Quakers* Loyalty.

Theſe concern the *Government* of the *State*. But as for *Church-Government* (which is much more *Sacred*) I think Mr. *Penn* will not ſay, but that their Principles are wholly *Inconſiſtent*. Have they not broke off from the *Church-Government* eſtabliſhed in *England*, and in all the *Chriſtian World?* And do they not pretend that their *Light* guides them in it? Have

Have they not by the ſame *Light*, Rebell'd from *Epiſcopacy*, which they cannot deny was in the times of the *Apoſtles*, and through all Ages of Chriſtianity to this day? If they think this a *Light ſin*, let them read the 16th of *Numbers*, and ſee if the ſin of *Korah* was ſmall? Or if it was for any thing elſe but *Church Government*? And St. *Jude* tells us, *ver.* 11. of thoſe under the *Goſpel* who *periſh'd in the gain-ſaying of* Korah.

But if diſobedience to *Church-Government* be no ſuch great matter, why do the *Quaker-Church* treat their *Separatiſts* with ſuch violent Fury, and ſtrain their Invention to find Names bad enough for them; *Devil-driven Dungy Gods*, &c. as if already ſmoaking in Hell? Why do they charge them ſo deſperately with the heinouſneſs of *Schiſm?*

It is true indeed, that the *Church* cannot ſubſiſt, more than any other *Society*, without *Government*: But it is as true, that the *Quaker* Pretence to the *Private Light* in *Particular Perſons*, as a *Principle* over-ruling *Scripture*, and all *outward* Ordinances, is *Inconſiſtent* with *Government* either in *Church* or *State*, or any ſecurity from all the *Diſmal* and *Enthuſiaſtical* Murthers, Rapines, and Outrage of the *Zealots* among the *Jews*; who went upon the ſame *Principle*, yet ſhew'd no evil ſigns of it; nor, I do Charitably believe, had, at firſt, any Evil Deſigns, nor knew, more than *Hazael*, 2 *Kings* viii. 13. whither theſe Principles would at laſt hurry them.

But

But if *Hard Words* are a *Natural Preſage*, and ſhew an *Inward Diſpoſition* to come to *Blows*, no People have expreſs'd more *Virulence* in the *Firſt*, nor do I believe that they are *Infallibly* ſecur'd from the *Latter*: But no Tempting occaſion has of late offer'd it ſelf to them. For it is a very convenient Principle to be protected by other Mens *Swords*, without running any of the hazard our ſelves; to enjoy the *Benefits* of *Peace* equally with others, and to be freed, if not from the *Charge*, at leaſt from the *Slavery* and *Dangers* of *War*. *It is good to ſleep in a whole Skin.* But yet if they had a Government of their own, they wou'd not part, no not with a Sloop.

And they have ſhewn that no ſort of People wou'd leſs encourage, under their own Government, their old pretended *Principle* of *Enthuſiaſm*, or the *Private Spirit*: We ſee how violently they now oppoſe it in their *Separatiſts*. They call any Oppoſition to the Orders of their *Church*, no leſs than *Rebellion*, and that againſt *God Himſelf*. Thus *Solomon Eccles*, told *John Story*, in his Letter above-Quoted, That his oppoſing the *Divine Right* of the *Womens Preachings* and *Womens Meetings*, ſet up by *G. Fox*, was *Rebellion* againſt the *Living God*. (More Inſtances of this ſee in *ſome of the Quakers Principles*, Sect. 13.) And they make Orders in direct oppoſition to the

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T. C's Animadverſions upon *G. W's Innocency Triumphant*, p. 16. and 30.

Laws

Laws, and make it *Rebellion* againſt *God* to obey the *Laws*, as in the Caſe of *Tythes*. They declare all, as well *Payers* as *Receivers* of *Tythes* to be *Anti-Chriſts*, and to have deny'd *Chriſt's coming in the Fleſh*. And it is at their Diſcretion to declare any other Injunction of the Law of the Land to be againſt their *Light*; and then it is *Rebellion* againſt *God*, any longer to obey the *Law*, in ſuch a Caſe. So that all our Laws ſtand but at their pleaſure. And if they ſhou'd declare againſt *All Laws* and *Kings* together; there is nothing excepted from the *Plenary Power* of their *Inward Light*.

Do not think theſe ſo extravagant ſuppoſitions. They have done as much as all I have ſaid. Their Principle is *Spiritualizing*. And as they have *Spiritualiz'd* away all the *Letter* of the *Scripture*, the *Sacraments* and *Chriſt's Humanity*; ſo have they reduc'd *Government* alſo, from the *outward Adminiſtration*, at leaſt, of *Kings*, when the time was that they durſt ſpeak plain: As in *Edw. Burrough's Standard*, &c. in the Year 1658. p. 9. *The Lord is riſen* (ſays he) *to overturn, overturn*, **Kings** *and* **Princes**, **Governments** *and* **Laws**; *and He will change* Times *and* Laws, *and* Governments: *There ſhall be no* King *Ruling but* Jeſus, *nor no Government of force, but the Government of the* **Lamb**. And *George Fox* ſays, *There is that Nature that would have an Earthly King to Reign, in which Nature lodgeth the Murtherer.* A Word from the Lord, p. 15. *Anno* 1654. *The Lord will cleanſe*

Some of the *Quakers Principles*, Sect. 10.

the

the Land of you (Rulers, Priests, &c.) *and not any that rejects Christ shall Rule in England.* Discovery of the Enmity, p. 29. *Anno* 1655.

Now whether or no the *Quakers* do reckon us of the *Church of England* to be among those who *Reject Christ*, I refer to what follows.

And then, whether they think by this Rule, that any such ought to Rule in *England*, I leave to the Reader.

And then whether their Submission to such Government, can proceed from *Principle* or *Necessity*?

In short, *Enthusiasts* have no *Principles*, They have no *Rule* but their own *Fansie* (which is strongest in *Mad-Men*) and this they mistake for *Inspiration*. And then their *Madness* is at the height. And it is inconstant as the *Wind*. They know not their own Minds. Nor can promise for themselves an hour together. They are as dangerous in any *Government*, as *Elephants* in an *Army*, who, if they turn their Heads, fall foul upon their Leaders. No *Libertines* have done greater mischief than the *Enthusiasts*: The *Atheists* and *Profligate* pursue not their *Wickednesses* with half their *Zeal* and *Fury*. If the *Debauch'd* think nothing *Unlawful*, the *Zealot* thinks every thing he does to be *lawful*.

And it cannot be deny'd. No *Quaker* can deny, but that the *Principle* of the *Quakers* is all *Enthusiasm*. There never was any *Enthusiasm* in the World that exceeded it. None that ever call'd themselves *Christians* have advanc'd themselves so high, to have the same

Infallible

Infallible Spirit, and *Immediate Revelation*, as the *Prophets* and *Apoſtles*, or as *Chriſt Himſelf*, to be *Equal* even to *God*, to be one *Perſon*, *Subſtance*, *Soul* with God. And I do not think that any *Human Government* can be ſecure of Men, in whoſe Power it is to ſcrew themſelves up to ſuch *Blaſphemous* heights of *Enthuſiaſm*; and who, while they make themſelves *Gods*, think their *Governours* to be *Serpents*, *Reprobates*, and *Devils*, *Raveners* from *Chriſt*, and his *utter Enemies*.

I here repeat the *Caution*, which I ſet down at the beginning of this Diſcourſe. That I do not include all the *Quakers* in this: But thoſe only who, having ſeen theſe *Blaſphemies* and *Deluſions* of *G. Fox*, and other their old *Primitive Quakers* will not *Renounce* them; but ſeek to *Cover* and *Excuſe* them, and pretend ſtill to the ſame *Spirit* that they had.

And what that was, we ſhall ſee yet farther in the next *Section*.

The uſe I have to make of this, is not to *Upbraid* or *Expoſe*, but to beſeech Mr. *Penn*, and all the ſober-minded among the *Quakers*, now at laſt to conſider whither their ſtrange Pretences to *Infallibility* has led them. Even from the only *Infallible Oracles* now in the World, the *Holy Scriptures*, by ſetting their *Light within* above the *Scriptures*; which they do, in refuſing to let their *Light within* be judged by the *Scriptures*: But, on the contrary, allowing no *Obligation* which the *Holy Scriptures* have upon them, in any thing which is not likewiſe *Dictated* to them by their *Light within*:

in: But thinking the *Dictates* of their *Light within* to be *Obligatory* and *Infallible*, in things wherein the *Scriptures* are *ſilent*. Alas! If that were all! Even in things where the *Scriptures* are *Repugnant*, and Command quite otherwiſe. But, in the Authority which they have taken over the *Letter* of the *Scriptures*, they can overrule every Command in *Scripture*, tho' in Terms never ſo Poſitive; as in the Caſe of *Baptiſm* and the *Lord's Supper*, and many other Inſtances: Chiefly in that upon which I have ſo much inſiſted, becauſe it is the Principal, their *Spiriting* away the *Letter* of the *Promiſed Seed*, *The Humanity* of *Chriſt*; and the *Satisfaction* Thereby made for our Sins; and his *Interceſſion*, and *Mediation* Therein now at the Right Hand of his *Father*; to which we Daily owe the *Gifts* and *Graces* of his *Bleſſed Spirit*.

And the *Adverſary* cou'd never have gain'd this point upon them (which is the *Heart* of *Chriſtianity*) if he had not firſt Diſarm'd them of the Aſſiſtance of the *Holy Scriptures* (wherein this is ſo *mainly* and ſo *frequently* inſiſted upon) by perſuading them to take their own *Light within* for the *Infallible Rule*, inſtead of the other.

And the *Devil* cannot keep his hold much longer than we ſhall return to the *Scriptures*, and ſubmit to them as our *Rule*. Which we may perceive by this, That no other *Sect* amongſt us, has run into this Exceſs of throwing off the *Humanity* of *Chriſt*, but the *Quakers*; becauſe no other has undervalued the *Scriptures* ſo much as they. What other ſort

of Men that call themſelves *Chriſtians*, have abus'd the *Scriptures* by the contemptible Names of *Beaſtly Ware*, *Duſt*, *Death*, *Serpents-Meat*, &c. but the *Quakers*? If they ſay, That this was only meant of the *Letter*; that is ſufficiently anſwer'd before. But I have now to ask them, whether the *Letter* of *their Writings* be not as *Beaſtly Ware*, &c. as the *Letter* of the *Scripture*? And then, why they do not give the ſame *Epithets* to *their Writings*? No, no. Let them not Diſſemble the matter. They know very well, that the giving of *Vile* and *Contemptible Names* to any *Writing*, can be for no other end, but to render the *Contents* of ſuch Writing, not the *Letter*, *Ink*, or the *Paper*, **Vile** and **Contemptible**. And this is the Reaſon that they have taken ſuch care to ſecure the *Honour* of their own Writings; not only from ſuch *Vile* Names as they beſtow upon the *Holy Scriptures*, but even from ſuch *Names* as are *Honourable* and of the *Higheſt Eſtimation* among *Human* Writings; ſuch, as *Canons* for the *Laws* of the *Church*, and *Edicts* for the *Laws* of *Emperors*, and *Temporal Government*: But theſe the *Quakers* think too *Mean* and *Contemptible* Names for *their Writings*; they will have them nothing leſs than the *Immediate Commands* of *God Himſelf*. And, as to themſelves, they *ſcorn* the Titles of *Elders*, *Popes*, and *Biſhops*; or, that their *Meetings* ſhou'd be call'd by ſuch *Contemptible* Names as *Courts*, *Seſſions*, or *Synods*. Hear the Order of their *Yearly Meeting* at *London*, for the Year 1675. in the following words. *It is our Senſe, Advice*,

vice, Admonition, and Judgment, in the Fear of God, and the Authority of his Power and Spirit, to Friends and Brethren in their ſeveral Meetings, That no ſuch **Slight** *and* **Contemptible** *Names and Expreſſions, as calling* Mens *and* Womens Meetings, **Courts**, **Seſſions**, *or* **Synods**—— *That* **Faithful Friends Papers**, *which we teſtifie, have been given forth by the* **Spirit** *and* **Power** *of* **God**, *are* **Pens Edicts**, *or* **Canons**—— **Elders** *in the Service of the Church,* **Popes** *and* **Biſhops**, *with ſuch* **ſcornful** *ſayings, be permitted among them; but let God's Power be ſet upon the top of that unſavory Spirit that uſes them,* &c.

Here you ſee the World has not Language or *Titles* good enough for the *Quakers*, nor for their *Writings*. **Edicts** or **Canons** are too **Slight** and **Contemptible**! *Popes* and *Biſhops* are *ſcornful ſayings* to them! But while they thus vindicate their own *Honour*, and the no leſs than *Divine* Authority of their *Writings*, at this *Sublime* rate, They take upon them to vilifie the *Holy Scriptures* of *God*, in the moſt *opprobrious* and *diſgraceful* Terms! You muſt not call *their Writings* by ſuch *Slight* and *Contemptible* Names, as *Canons* or *Edicts* of *Men*. But you may call the *Holy Scriptures*, by the not only much more *Contemptible* Names of *Duſt* and *Beaſtly Ware*, but the *Curſed* Appellations of *Carnal*, *Death*, and the Meat of the *Serpent*, that is, the *Devil*!

Now, which of theſe ſeveral Treatments, do teſtifie the Greateſt *Reſpect*: And whether their *Veneration* does *Hereby* appear more to the *Holy Scriptures*, or to *their own Writings*, I

leave it, without more Argument, to the Reader. *Maugre* their *Thin* and *Hypocritical* Diſtinction of the *Letter*.

It is plain they never gave the *Scriptures* a good word, but meerly for *Popularity*, when forc'd to it, to avoid the *Odium* of the World. And therefore, ſince the Year 1660. when the *Reſtauration* of the *Church* and Her *Liturgy* brought the *Holy Scriptures* again into Requeſt, the *Quakers* have been more *Phariſaically Civil* towards them; and, upon ſome Turns, will beſtow upon them the *Epithet* of *Holy*; becauſe it is ſo common in the Mouths of other Men.

But in all their *Preachings* or *Writings* before 1660. where-ever they had occaſion to name the *Holy Scriptures*, they ſeldom or never gave them that *Epithet* of *Holy*, or *Sacred*, but plain *Scriptures* at beſt; tho' moſt commonly, they did not let them paſs without ſome of their ſweet Appellations, before-told, of *Beaſtly Ware*, *Serpents Meat*, *Death*, and *Carnal*, to beget the greater *Reverence* for them in the *People*!

And it is deſir'd, to Confute this Obſervation, that they wou'd give us what Citations they can (they will not be many) out of all their Books, which were wrote before 1660. (and they are very numerous) which name the *Scriptures* with the Appellation of *Holy* or *Sacred*, or indeed with any ſort of *Reſpect*: Eſpecially let them Quote *Fox*, *Burroughs*, *Howgil*, or ſome of their *Principal Pillars*.

But

But indeed, none ever have ſo Contemn'd and Vilify'd the *Holy Scriptures* as they have done.

One of their *Mighty Prophets* (before and hereafter-mentioned) height *Solomon Eccles*, came into the Church at *Aldermanbury* in *London*, in time of *Divine Service*, all *Naked*, beſmear'd up to the Elbows, with *Excrements*; and other *Quakers* did juſtifie this *Beaſt*, and ſaid, that he might as well come into the Church with that *Filth* in his Hands, as the *Miniſter* with a *Bible*. And he was, after this, very dear to *G. Fox*, and the Companion of his Travels.

Upon the 10th of *Auguſt*, 1681. at the *Quaker-Meeting-Houſe* in *Grace-Church-Street*, one, who had a greater Reverence for the *Holy Scriptures* than the reſt, brought a *Bible* with him; and before the *Meeting* was gathered, or their *Preachers* come (ſo that it was no Diſturbance to their Publick Service) he, being in the Gallery, read part of a Chapter, it was the 14th of St. *Luke*; ſo nothing particular as to the *Quakers*, that they cou'd take notice of: But it was the *Bible!* And that was a ſight not us'd to be ſeen there, much leſs to hear it read; which ſo mov'd their Indignation, that one of the Chief of them ſnatch'd the *Bible* out of his Hand, and (notwithſtanding of all their *Meekneſs*) thruſt him (an *Ancient* and *Grave* Man) all along the Gallery, down ſeveral ſteps. *Richard Smith* was preſent, and did atteſt it.

But that this may not ſeem ſtrange to the Reader, he muſt know that there never was, from their firſt appearing in the World, one *Chapter* of the *Holy Scriptures* read in any of their *Meetings*. Tho' many of their own *Epiſtles* have been frequently; and enjoyn'd there to be read. But they lead them from the *Scriptures*, as from a *Dead Letter*; which is *Hurtful* and *Pernicious*: And that they ſhou'd mind only their own *Light within*; that is, to follow their own *Imaginations*.

But wou'd not that Argument of minding only their own *Light within*, conclude as much againſt reading the *Letter* of the *Quaker* Writings?

O, no, that was far from their meaning! For, having thus taken the People off from reading or minding the *Holy Scriptures*; the *Fetch* which the *Devil* had in this, was to ſubſtitute the *Rankeſt Poyſon* in lieu of that *Heavenly Manna*, the *Scriptures* of *God*. And therefore this *Grand Deceiver* poſſeſs'd the *Quakers* with that *Nonſence*, as well as *Blaſphemy*, That when, upon pretence of the *Light within*, he had drawn them away from reading of the *Scriptures*, yet, upon the ſame Argument, he made them Zealous for the Reading and Studying of *their own Writings*; as if the Pretended *Sufficiency* of their *Light within*, were not as much overthrown by the one, as by the other. But this plainly diſcovers their Preference of *their own Writings* to the *Holy Scriptures*; that, while they rejected the *Scriptures*, as not *Neceſſary* to the *Gui-*

Guidance or *Direction* of their *Light within*; they, at the ſame time, enjoyn'd, under the ſevereſt Penalties, even of rejecting the Authority of God Himſelf, not only the *Private Studying*, but the *Publick Reading* of *their own Writings*, in their *Meetings*. Thus their Great *Fox* Commands. *This is the Word of the Lord*, (ſays he) *I charge you, in the Preſence of the Lord God, to ſend this* (Epiſtle) *amongſt all Friends and Brethren every where, to be read in all Meetings. To them All this is the* Word of God, &c. Yet he calls it *Blaſphemy*, to ſay the *Holy Scriptures* are the *Word of God*, as before ſhewn. And *George Whitehead*, in what he calls *An Epiſtle for the Remnant of Friends*, concludes thus, *Let this* (Epiſtle) *be read diſtinctly, in the Life and Authority of God, from whence it came, amongſt Friends in and about* London, *and elſewhere*, &c.

Now I do deſire *G. Whitehead* to produce out of any of his, or all of their Writings, ſuch an *Advice* or *Encouragement* as this, for reading of the *Holy Scriptures*. Or to tell us whether they ever yet endur'd ſo much as one *Chapter* of them to be read, upon any occaſion whatſoever, in any of their *Meetings*? And then, whether it be not a plain *Conſequence*, that they do Prefer *their own Writings* (which they ſo ſtrictly enjoin to be read) to the *Holy Scriptures*, which they not only not *Enjoin*, or *Command*, but never ſo much as *Adviſe*, or *Recommend* to be read? But, on the contrary, they give all the Threatning Diſcouragements that can be, to deter any

from reading of them, calling them *Carnal* and *Death*, as before is told.

But to come to further Evidence, and give you even a *Judicial* Determination of the *Quakers* Aſſembl'd in their *Publick Meeting*, when they durſt ſpeak out againſt the *Scriptures*, about the Year 1658. this Cauſe was brought before them, and ſolemn Judgment given. For then it was that *Thomas Padle* accus'd *John Chandler* (both of *Southwark*, Quakers) at a *Meeting* of the Quakers at the *Bull and Mouth*, up one pair of Stairs. I give it thus particularly, that the *Friends* may not pretend Ignorance; and becauſe I have *Eye and Ear Witneſs* to produce, if it be in the leaſt Diſputed, that *Then* and *There* the ſaid *John Chandler* was Accus'd by the ſaid *Thomas Padle*, for ſaying, *That he Preferr'd the Scriptures before the Friends Books*; which Accuſation *John Chandler* did not deny (he was ſomething of a *Scholar*, beyond the common *Quaker Level*) but being *Reprov'd* for it by the *Meeting*; he ſaid, in Excuſe, that it was in Diſpute with ſome Oppoſers, and that *the People urg'd him to it.* And ſome of thoſe who were preſent at that *Meeting*, do very well remember, that one principal Reaſon they gave for the Preference of *their own Books* to the *Scriptures*, was, *That tho' the People had had the* Scriptures *many Years, yet they had not Converted ſo many to the Truth as* Their Books *had done.*

Edward

Edward Burroughs, p. 47. of his Works, determines clearly, that the *Scriptures* are not *now* of any Authority at all to us, *at this day*. Why? Becauſe they were Commands given to *others*, and not to *us*. For example, That the Epiſtles to the *Corinthians* bound no other Church; that to the *Galatians*, had reſpect only to thoſe of *Galatia*, and ſo of all the reſt. And that the old *Prophets* were only to be hearkened to at that time, by thoſe particular *People* or *Nations*, to whom they then directed their Prophecies. For it being objected, that the *Quakers* held this pernicious Principle, *That the Saints were not to do Duties by or from a Command without, but from a Command within; and that the word* Command *in Scripture, was not a Command to them, till they had the word within them.* **Burrough** owns and juſtifies it. *I anſwer*, (ſays he) *That is no Command from God to me, which he Commands to another; neither did any of the Saints which we read of in Scripture, act by the Command which was to another, not having the Command to themſelves; I Challenge an Example of it; they obey'd every one their own Command; and thou or any other, who goes to Duty, as you call it, by Imitation from the Letter without, which was Commands to others------your Sacrifice is not accepted, but is Abomination to the Lord*, &c.

Here it is made *Abomination to the Lord*, to obey the Command of *Scripture*, or to live by *Imitation* (as he calls it) *from the Letter*; that is, not to follow our own *Imaginations* with-

without the controul of *Scripture*, or any other *Law*.

This is the ſame Principle which is before related from Mr. *Penn*; and almoſt in the ſame words, That *what was a Command of God, in old time* (that is, in the Scriptures) *is not ſo to us, unleſs requir'd by the ſame Spirit.* **Anew.** Here the whole Authority of *Scripture* is, at one blow, cut down. For no Command in *Scripture* is, by this Rule, obligatory, unleſs it be Commanded *Anew* by the **Quaker** *Light within* (that is, by every Man's *Roving Imagination*) and, if it be Commanded by their *Light within*, then they think that it is Dictated by the ſame Spirit, which gave forth the *Scriptures* of old; and, *upon that account only*, that it is *obligatory*; but not becauſe it is contain'd in *Scripture*; which was only a Command to thoſe in former Ages, but not to us who have another Rule given unto us *Anew*; that is, our own *Light within*. So that the *Scriptures* are, by this, as much *out-dated* as an old *Almanack*. And we muſt no longer *ſearch the Scriptures*, we muſt not live ſo much as by *Imitation* of what we find there. *Burroughs* ſays, it is *Abomination to the Lord*.

And therefore, it was no ſtrange thing to hear *George Whitehead* in his *Serious Apology*, *p.* 49. Prefer not only their *Writings*, but their **Extempore** *Preachments*, and even all whatſoever they *ſpeak*, upon any account, to the *Holy Scriptures themſelves*.

The

The Queſtion demanded was this, *Do you eſteem your* Speakings *to be of as great Authority as any Chapter in the Bible?* And his *Anſwer* is in theſe words, *That which is ſpoken by the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and Greater.*

And therefore, tho' they have let no ſuppos'd contempt of their own Books go unrebuked (as in the Inſtance before of *Chandler*) yet we never heard of any *Cenſure* they have paſs'd upon thoſe many much groſſer Contempts of *Scripture*, which daily are found among them. Particularly (that we may always name ſome Inſtance) of *Mary Tucker*, a *Quaker* Servant to *William Reyman* a *Barber*, now living in *Queen-ſtreet, Cheapſide*, but formerly in *Bread-ſtreet*, where this *Mary*, then his Servant, took the *Bible*, and, in the open day, publickly *Burnt* it, againſt the *Church* in *Bread-ſtreet*, to ſhew her *Zeal*.

Purſuant to this their Principle, in their Diſputes among themſelves, they appeal to their own *Writings*, inſtead of the *Holy Scriptures*. Thus when in their Publick Meeting, at *Philadelphia*, upon *Sunday*, 11 *Decemb.* 1692. *G. Keith* was Accus'd of *Hereſie*, in ſaying, *That the Light within was not ſufficient to Salvation, without ſomething elſe*, i. e. *Chriſt Jeſus, as without us.* And that *G. Keith* deſir'd to have that pretended *Hereſie* prov'd againſt him by *Scripture*; it was reply'd by *Sam. Jennings*, as the Mouth of the Meeting,

See Hereſie and Hatred *before Quoted*, p. 1.

ing, *we are not to prove it from* Scripture, *but from* Friends Books; *for the Queſtion betwixt us and* George Keith, *is not, who is the beſt* Chriſtian, *but who is the beſt* Quaker. And, according to their Rule, they produc'd, inſtead of *Scripture*, a Citation out of Mr. *Penn*'s Part of the *Chriſtian Quaker*, againſt *G. Keith*, to prove him an *Heretick*, Mr. *Penn*'s words were theſe, *The Talent is in it ſelf ſufficient.* And ſo *G. Keith* was Damned as an *Heretick* for ſaying, *That the Light within was not ſufficient without ſomething elſe.* Ut ſupra.

It was two Years before this, when *Thomas Fitzwater* (before-mentioned) another *Quaker Preacher*, at *Philadelphia*, being ask'd how he liked *G. Keith*'s Doctrine? Said, not at all. *For that he was Building up, what they* (the Quakers) *had been throwing down theſe Forty Years, to bring People back to the* Scriptures, *and the Profeſſors* Chriſt.

This is the True and Genuine State of the Controverſie betwixt *G. Keith* and the other *Quakers*; and betwixt the *Quakers* and other *Chriſtians*. And here I will end this tedious *Section*.

SECT.

SECT. VIII.

Of the Quakers IDOLATRY.

AS their Notion of their *Light within* has led them from *God* and *Chriſt*, and Their *Holy Scriptures*, into a *God* and *Infallible Rule* within themſelves: So have they, as a Conſequence of this Madneſs, committed the wildeſt *Idolatry* to one another, putting themſelves in the place of *God*.

They think it not Honour enough to ſtand before the Throne of God, but *G. Fox* places them *upon the Throne*, p. 31. *The Quakers* (ſays he) *are in the Power of God, and in the Authority of the Lamb, above all Houſes, and —— are* upon the Throne.

And according to this *high Dignity* in which they place themſelves, they give to themſelves, and to one another, the moſt peculiar Titles of Chriſt, as that of the *Branch* and the *Star*, and the *Son* of *God*, which are attributed to *G.F.* & which he takes to himſelf, I ſaw the Copy of a Letter of his to *Oliver Cromwel*, tranſcrib'd by a *Quaker*, and preſerved as a *Precious Piece*. He there calls himſelf the *Son of God*, and ſays of himſelf, *My Kingdom is not of this World*. But becauſe ſome wou'd

New Rome *Arraigned*, p. 33, 34.

wou'd turn it off, and pretend that he ſpoke theſe words of *Chriſt*, and not of *himſelf*, I will ſet down *verbatim* that part of the Letter, and leave the Reader to judge. Theſe then are his words. *I who am of the World call'd* George Fox, *do deny the carrying or drawing of any Carnal Sword againſt any, or againſt thee* Oliver Cromwel, *or any Man, in the preſence of the Lord God I Declare, as God is my witneſs, by whom I am moved to give this forth from him, whom the World calls* George Fox, *who is* **The Son of God**, *who is ſent to ſtand a Witneſs againſt all Violence* —— *My Weapons are not Carnal, but Spiritual, and* **My Kingdom is not of this World**, *therefore with the Carnal Weapon I do not fight.*

Theſe are his words. And tho' given forth (as he pretended, and the *Quakers* own) as from the *Mouth* of *The Lord*: Yet the *Editors* of his *Journal*, ſince his Death, have made bold (as in many other Inſtances hereafter mentioned) to alter his words, to leave out, and put in, as they ſee Cauſe, to blind the Eyes of the World, and obviate the Objections againſt their Horrid *Blaſphemies*, &c. Therefore, in his *Journal* Printed 1694. p. 137. Theſe words of *Fox*'s Letter [*My Kingdom is not of this World*] are left out, as likewiſe theſe [*Who is the Son of God*] inſtead of which is added [*I ſet my Name to it*] but to go on.

In a Book call'd *News coming out of the North*, p. 15. *G. Fox* ſays, *I am the Door that ever was, the ſame* **Chriſt** *yeſterday, to day, and for ever.*

And

And in the *Introduction* to his *Battle-door for Teachers and Profeſſors*, he ſays, *All Languages are to me no more than Duſt, who was before Languages were.* And in the *Title Page* of *News coming out of the North*, he ſays, *Written from the Mouth of the* Lord, *from one who is Naked, and ſtands Naked before the* Lord, *Cloathed with Righteouſneſs, whoſe Name is not known in the World, riſen up out of the* North, *which was* Propheſied of, *but now is fulfilled.* And *in ſeveral Petitions Anſwered*, &c. p. 60. *My Name is covered from the World, and the World knows not me, nor my Name*, G. F.

This *Fox* came out of the *North* of *England*, and thus they break forth in his Praiſe, *O Thou North* of *England, Who art counted as Deſolate and Barren, and reckon'd the leaſt of the Nations, yet out of Thee did the* BRANCH *ſpring, and the* STAR *ariſe, which gives light to all the Regions round about: In* Thee *the* **Star of Righteouſneſs** *appear'd*, &c. *See* New Rome Arrained, p. 34.

Joſ. Coal, in his Letter to *G. Fox*, thus *Adores* him, *Ibid.* p. 33. *Dear* George Fox, *who art the Father of many Nations, whoſe Life hath reached through us thy Children —— whoſe Habitation is in the Power of the Higheſt, in which thou* **Ruleſt** *and* **Governs in Righteouſneſs**, *and* **Thy Kingdom is Eſtabliſhed in Peace**, *and* **the Increaſe thereof is without End.** And all this *W. Penn* does Juſtifie and Excuſe. *In his Judas* and the *Jews*, &c. p. 44.

John Audland, another *Quaker Preacher*, of-

New Rome *unmask'd*, p. 43. 44. *from whence to* p. 50. *you will find many more of the like* Idolatrous *Letters, and* Blaſphemies.

fers

fers his *Sacrifice* and *Worſhip* in the following words of his Letter to *G. Fox* from the *Weſt* of *England*. "Dear and Precious One, in whom my "Life is bound up, and my Strength in thee "ſtands. By thy Breathings I am Nouriſhed, "by thee is my Strength renewed, Bleſſed art "thou for evermore, and Bleſſed are all that "Enjoy thee; Life and Strength comes from "thee, Holy One——— Daily do I find thy "Preſence with me, which doth exceedingly "preſerve me; for I cannot Reign but in thy "Preſence and Power. Pray for me, that I "may ſtand in Thy Dread for evermore—— "I am thine, Begotten and Nouriſhed by thee; "and in thy Power am I preſerved. Glory "unto Thee, Holy One for ever.

I mention this Letter more particularly, becauſe I have ſeen the Original, in *John Audland*'s own Hand, and compar'd it with other of his Letters; and, as well by the *Character*, as by ſome unuſual *Spelling* of ſome words, it is as Demonſtrable to be *John Audland*'s own Hand-writing, as can be given, except ſeeing of him write it. But becauſe ſome of the *Modern Quakers* wou'd fain deny it, tho' they cannot, this Letter was ſent by ſome *Quakers* to *Chippenham* in *Wiltſhire*, where *John Audland* us'd to *Preach*, and there were many who were well acquainted with his Hand, and it was return'd from thence with the Atteſtation of many *Quakers*, that it was certainly his own Hand-writing. And for farther Confirmation, it was ſent likewiſe to *Kendal* in *Weſtmorland*, where *John Audland* was born and dy'd, and

it

it was certify'd from thence likewiſe, by the *Quakers* who knew him, that it was unqueſtionably *John Audland*'s own Hand-writing.

Solomon Eccles, in a Sheet he Printed the 17th of the ninth Month, 1668. called, *The Quaker's Challenge*, *p.* 6. ſays theſe words of George Fox, *It was ſaid of Chriſt, that He was in the World, and the World was made by Him; and the World knew Him not: So it may be ſaid of this True Prophet* (George Fox) *whom* John *ſaid he was not.* This being objected by one *Jeremy Ives*, in his *Queſtions to the Quakers*, George Whitehead *makes this excuſe for it, in his* Serious Search, *Printed* 1674. *p.* 58. he ſays that theſe words, *The World was made by him*, muſt not be apply'd to *G. Fox*, but only theſe words, *The World knew him not.* Tho' they are both in the ſame Sentence, and no Reaſon nor Rule of ſpeaking in the World, can apply the one without the other. But even this *Arbitrary* Interpretation will not do. For the following words *whom* John *ſaid he was not*, are, paſt all help of *Dodging*, apply'd to *George Fox*. Read the Sentence; *So it may be ſaid of this True Prophet* (G. Fox) *whom* John *ſaid he was not.* Now, who was it that John *ſaid he was not?* He ſaid, *He was not the* Chriſt. He did not ſay, *He was not* G. Fox. And therefore this cannot be apply'd to G. Fox any otherwiſe than by ſuppoſing him to be the Chriſt. Which the *Quakers* (by a Monſtrous ſort of *Tranſubſtantiation*) think themſelves to be.

And purſuant to this Blaſphemous Principle, they pay outward *Adoration* to one another. And tho' they will not give their *Hat* or a *Nod* to the Men of the World, yet it is their Cuſtom, to *Bow* to one another: Which ſome of them being tax'd with, as being a giving *Honour* to *Man*, contrary to their Principle, they anſwered, It was not to the *Man* they *Bowed*, but to the *Light within* him, which was *Chriſt*. But *G. Fox* had the chief of their *Worſhip*: I have it from Eye-witneſſes, who have ſeen them Fall down to him, and ſaying to him, *Thou art the Son of the Ever-living God, the King of* Iſrael, *All Nations ſhall Worſhip thee*, &c. And kneeling to his Wife *Margaret*, gave her an *Ora pro nobis*, in theſe words, *O thou my Heavenly Mother, Pray to my Heavenly Father for me.* Theſe *Adorations* were common to *George Fox*. And that Blaſphemous *Vulpone* took it Gravely, without any Reprehenſion; but on the contrary, with *Delectation*, ſtroaking his Hand over their Faces (as his Cuſtom was) who *kneel'd* or *fell proſtrate* before him. But becauſe the *Friends* call always for an *Inſtance*, tho' the Caſe be never ſo common; I will, to oblige them, go a great way back; and name *Ann Gargil*, who when *G. Fox* came firſt to *London*, threw her ſelf upon her *Knees*, betwixt his Feet; and cry'd out to him, *Thou art the Son of the Living God!* *S. B.* another *Quaker*, now alive, was preſent; and confeſſes ſhe was ſtruck with that Blaſphemous Expreſſion.

At

At another time, a *She-Preacher* arose in a *Publick Meeting*, and with a *Trembling Voice*, and *Singing Tone*, thus accosted *G. Fox*, then present, *Thou art the King of Saints!* Whereat another *Quaker Woman* being offended, did expostulate with her after the *Meeting*: And her excuse was, that it was not to *G. Fox* she spoke those words, but to *Christ* who was *within him*.

And this was the very Ground and Foundation of all *Idolatry*, viz. the suppos'd *Presence* or *Inhabitation* of the *Divinity* in their *Images*; or in the *Sun* and other *Creatures* whom they *Worshipped*, upon that only Pretence; and as transferring the *Honour* to *God Residing* in them, or *Represented* by them.

And this very Excuse do the *Quakers* give here, *G. Whitehead* thus answering the Charge of *Idolatry* in their *Adorations* before-mentioned, paid to *G. Fox*. *And as to his* (Fran. Bugg's) *Charge of* Idolatries, *if not* Blasphemious *Names and Titles given* George Fox, *how proves he they gave and intended those Names and Titles to the* Person *of* George Fox, *and not to the Life of Christ in Him, whereof He was a Partaker?* Innocency *against* Envy, p. 18. This, as I said before, is the same Excuse that the *Romans* give for their *Idolatries*. *Some of the Quaker Principles*, Sect. 32.

Secondly, By this Rule, *Every Quaker* may be *Ador'd* with Divine Honour, and all the *Attributes* of *God* given to him, because of his *Light within*, or the *Life of Christ* in him.

Thirdly, I will ſhew hereafter, That they allow of Divine Honour to that Man *Chriſt Jeſus*, upon no other account than as *George Whitehead* allows it to *George Fox*, that is, becauſe of the Reſiding of the *Divine Word* in Him. And they diſtinguiſh it from his *Perſon*, as *Here* from *George Fox*'s; for as they expreſs it, *They can never call the Bodily Garment Chriſt.* And they do own that the Name *Chriſt* does belong to every *Quaker* as well as to *Jeſus*; that is, to both, only upon the account of the *Light within*, which they call the *Divine Word*, or *Chriſt*. All which ſhall be prov'd in its place.

Let me here only obſerve what an Uncouth and Prepoſterous piece of *Humility* it is to deny the Title or Civility of *Maſter*, or of their *Hat*, while, at the ſame time, they *Worſhip* one another with *Divine Honour*, and beſtow upon themſelves *Titles* far above what any *Angels*, ſince *Lucifer*, durſt pretend to, to be even *Equal* with God, of the ſame *Subſtance*, and the ſame *Soul* with Him; and grudge not to apply all the *Attributes* of *God* to the *Light within* them, and to themſelves, for its ſake: Thus transferring the *Honour* of *God* unto *Themſelves*.

In a Book of theirs call'd, *The Guilty Clergy-Men Unvailed*. By *T. S.* Printed 1657. They make the *Quakers Blood* to be the *Blood* of *Chriſt*, by which we are ſaved; for they tell their Perſecutors (as they call'd them) and who they ſay were Guilty of their Blood, *p.* 17. *That you will by no means be thence cleanſed*,

ſed, but by the ſame Blood which you ſo cruelly ſhed. Yet notwithſtanding of this high Value they put upon themſelves, Arrogating not only the *Names* and *Attributes*, but the *Worſhip* and *Adoration* of *God* to belong to them, See how Jealous they are of the leaſt *common Reſpect* that dare be paid to other Men. In the ſame Book *p.* 22. they thus fall upon their Opponents, for giving *William Thomas* a *Miniſter*, the Stile of *That Reverend Man.* Say they, *How comes* W. T. *to be a Reverend Man? Are you not aſhamed to Court one another with falſe and flattering Titles——— Did* Paul *or* Peter *ever mention each other by the Name of Reverend Brother? Ye ſhameleſs and preſumptuous Ones, who durſt aſſume that Title to your ſelves, which the Spirit of Truth in the Holy Scriptures appropriateth to the Lord alone, ſaying by the Mouth of* David, *Holy and Reverend is his Name.* Pſal. cxi. 9. See what *Tender Conſciences* are here! who, at the ſame time, *wipe their Mouths*, and excuſe all the *Bloody Blaſphemies* before-mentioned, and their own deteſtable *Idolatry* in aſſuming *Divine Honour* and *Worſhip* to themſelves, and paying it to one another.

SECT. IX.

The Quakers *Belief, as to the Doctrine of the* Holy Trinity.

HAving ſhewn the dreadful Errors of the *Quakers* before ſpoke to, All proceeding from the Monſtrous Notion of their *Light within*, it cannot ſeem ſtrange if we find them altogether *Heterodox* in the *Fundamental Principles* of the *Chriſtian Religion*, which I come next to conſider. And firſt, as to the Doctrine of the *Holy Trinity*.

The *Quakers* and *Socinians* acknowledge a *Three*, but deny a *Trinity*; which is to *confeſs* the ſame thing in *Engliſh*, and to *deny* it in *Latin*. For *Trinitas* is only *Latin* for the *Three*. But the meaning is, they wou'd not have the *Three in Heaven* to be three *Perſons*. Tho' they cannot tell what *Three* they are, if they be not three *Perſons*.

And the *Quakers* who own the *Divinity* of *Chriſt*, are under greater difficulties than the *Socinians*, who deny the *Divinity* of *Chriſt*. For if *Chriſt* be *God*, and that there is but one *Perſon* in the *God-head*, it muſt neceſſarily follow that *God* the *Father* was *Incarnate* and *Dy'd*. And that *Chriſt* was his own *Father*, to whom he pray'd upon the *Croſs*. And many the like Abſurdities, which are avoi-

avoided by thoſe *Socinians*, who do not acknowledge *Chriſt* to be *God*. Tho' others of them do own the *Divinity* of *Chriſt*; but with ſuch Diſtinctions and Salvo's, as I am afraid are at the bottom of the *Quaker* Pretences.

G. Fox oppoſes *Chriſtopher Wade*, for ſaying, That the *Holy Ghoſt* was a *Perſon*, and that *there was a Trinity of Three Perſons before Chriſt was born.* It ſeems, by this, they do not acknowledge that there were *Three in Heaven* before Chriſt was born. And if ſo, then the Quaker *Three in Heaven* muſt be *Creatures*. *The Scriptures* (ſays *George Fox*, Ibid. to *Chr. Wade*) *do not tell the People of a Trinity nor Three Perſons; but the Common Prayer--Maſs-Book, ſpeaks of Three Perſons, brought in by the Father the Pope; and the Father, Son, and Holy Spirit was always One.* He means one *Perſon*. As *Muggleton* does, who ſays, That the *God-head* was *Incarnate*; and that there was no *God* while *Chriſt* was upon the Earth: But that *Elijah* was Deputed by *God*, upon his Diveſting himſelf of his *God-head*, to Govern as *God*. That *Chriſt* knew no more of himſelf, nor what he was, than *Elijah* pleas'd to let him know: That *Elijah* was the *Father*, to whom *Chriſt* Pray'd upon the *Croſs*: That *Elijah* rais'd *God* from the *Dead*, carry'd him up to *Heaven*, reſtor'd him to his *Throne*; and then he was *God* again. All this I have had from *Muggleton*'s own Mouth, as well as from his *Writings*.

Great Myſtery, p. 246.

It terrifies my very Soul while I repeat ſuch *Dreadful* and *Senſeleſs* **Blaſphemy**! And I wou'd not have done it, but to ſhew to what *unimaginable* Exceſſes *Enthuſiaſm* may drive Men; and that all ſhou'd beware of that deſperate *Shelve* upon which both our *Church* and *State* have ſuffer'd miſerable Shipwreck: That we may once again (if it be the Will of God) learn ſome *Sobriety* of *Religion*, and *Modeſty* in our own *Conceits*, to diſtinguiſh *Fancy* from *Revelation*, and not to think our ſelves Wiſer than all the World beſide.

How far the *Quakers* differ from *Muggleton*, in what is here told (excepting the Deputy-ſhip of *Elijah*) will appear by their allowing no diſtinction betwixt the *Father* and the *Son*. *Chriſt is not diſtinct from the Father*, ſays *G. Fox*. *They* (the Father, Son, and Holy Ghoſt) *are not diſtinct——and you Prieſts are not fit to judge in ſuch things as they are; they are too weighty and too heavy for you.* This was becauſe theſe *Prieſts* (as he calls them) had ſaid, That the *Father*, *Son*, and *Holy Ghoſt*, were *Diſtinct*; which *Fox* thus violently oppoſes. I hope Mr. *Penn*'s former Excuſe will not ſerve here too, that this muſt go off upon the account of *G. Fox*'s *Ignorance*; and that by *Diſtinct* he did not mean *Diſtinct*, but may be (as an Ingenious Stickler may pretend for him) that he thought *Diſtinct* meant *Separated* (for there is nothing that can be ſaid, for which ſomething may not

Great Myſtery, p. 142, 293.

not be alledg'd) but ſure *G. Fox*, if he were alive, won'd give little thanks to any who ſhou'd thus vilifie his Underſtanding: For *George* here exalts his own Underſtanding, and reproaches that of the *Prieſts*, who, he ſays, were not fit to judge of ſuch *Great* and *Weighty* things; And now for any *Quaker* to ſay that it was *George* himſelf who was not fit, wou'd be a ſevere Reproof, and look like betraying of their Cauſe.

But *ſecondly*, Theſe *Prieſts* of *G. Fox*'s did not hold or alledge any *Separation*, but only a *Diſtinction* between the *Father*, *Son*, and *Holy Ghoſt*. And if you will ſuppoſe *G. Fox* ſo incapable as not to know any difference betwixt theſe two, he was a very ſorrowful *Beginner* of a *Religion*, and cou'd neither be *Separated* nor *Diſtinguiſh'd* from a Tool, that Knaves do work with, call'd a F---l. He licks up, or ſtumbles upon old exploded *Hereſies*, and vents them for *Immediate Revelations*. He falls in here with the *Patripaſſians*, ſo call'd, becauſe they held that it was God the *Father* who was *Incarnate* and *Suffer'd*. Which *G. Fox* aſſerts (*ut ſupra*, p. 246.) where he Diſputes againſt *Chr. Wade* for ſaying, That *God the Father never took upon him Humane Nature. Which* (ſays *George*) *is contrary to the Scripture*. And ſays, for proof, That *Chriſt* was call'd, *The everlaſting Father*. And, in his uſual Stile, accuſes *Chr. Wade* for his *Ignorance* in this *Myſtery*, which *G. Fox* thought none underſtood but himſelf and Partners. Of which you will ſee yet greater proof in what follows.

SECT.

SECT. X.

Concerning the Divinity *and* Incarnation *of* CHRIST.

THE *Quakers* Hereſie in this, is taken from the *Socinians*, they ſay, *Chriſt took* Fleſh; but no otherwiſe, as they explain it, than as *Angels* aſſum'd *Bodies*; or as He *Chriſt* (or the *Word*) did *Inſpire* or *Dwell* in *Prophets* or *Holy Men* of old, tho' they allow (not always) that *Chriſt* did Inſpire the Perſon of that Man *Jeſus* in an *higher meaſure* than other Men.

But they deny any proper *Incarnation* of *Chriſt*; that is, that he was *made* Fleſh, or that He and *Jeſus* were one Perſon.

Yet they allow *Jeſus* to be call'd *Chriſt*, from the *Dwelling* of *Chriſt* in him: But, for the ſame Reaſon, they take the Name *Chriſt* to themſelves; and ſay, that it belongs to *Them*, as well as to *Jeſus*, from the ſame *Dwelling* of *Chriſt* in *Them*, as was in *Jeſus*.

They ſay that *Chriſt* did raiſe up the *Body* of *Jeſus* from the Dead; but they ſay not that *Chriſt* did carry it up with him into Heaven. So that tho' there be a *Chriſt* now in Heaven, that is, as he was before his Deſcent upon

upon *Jeſus*, as he is the *Word* of *God*, yet they do not confeſs that there is any *Jeſus* now in *Heaven*, or any where elſe; they know not what is become of him, or what *Chriſt* did with that *Body* of *Jeſus* after he had rais'd it from the Dead. They ſay there is no *Chriſt* without them; no other *Chriſt* but what is *within them*. They allow him *now* no other *Body* but their own, they call themſelves his *Body*, that is, the *Church*. And as they give him no other than a *Myſtical* Body; ſo they *Spiritualize* all his *Life* and *Death* to his *Spiritual Living* and *Dying* within them. As one of their *Preachers* Pray'd at a Solemn *Meeting*. *O God, who was Crucify'd, Dy'd, and Roſe again in us!* And *G. Fox* ſays,

That if there be any other *Chriſt* but he that was Crucify'd within, he is the *Falſe Chriſt*—— this *Chriſt* that was riſen and Crucify'd within ——*Devils and Reprobates make a talk of him without*. And he diſputes againſt thoſe who ſay, *That the Man Chriſt that was Crucify'd, his Body is now in the Preſence of his Father.* (Great Myſt. p. 211.) or that *Chriſt is abſent from them* (the Quakers) *as touching his Fleſh* (p. 210.) and (p. 254.) *they that profeſs a Chriſt without them, and another Chriſt within them, here is two.* *Great Myſt.* p. 206.

Robert Gordon was the firſt among them that I find, who taught the *Orthodox Faith* in this point, of the *Divinity* of *Jeſus*, and his *Satisfaction* to the *Juſtice* of *God* for our Sins; by which he purchas'd *Redemption* for us, through

through *Faith* in *him*, as *outwardly* ſuffering Death for us upon the Croſs, and now *Perſonally* Reigning in *Heaven*; and not only as a *Light within* us: Tho' he denies not that *Light within*, but ſtrongly aſſerts the neceſſity of it, as it is an influence ſent from the Spirit of Chriſt into our Hearts, to guide and enlighten us, but not the very *Chriſt* it ſelf; and the *only Chriſt* and *Saviour* as the *Quakers* Impiouſly do Blaſpheme, denying any other at all.

The Book wherein *Rob. Gordon* taught as aboveſaid, he Entituled, *A Teſtimony to the true Saviour, or Jeſus Chriſt of* Nazareth, *as having already purchaſed Redemption for us in the Body of his Fleſh, and Revealing it within us by his Spirit.* It was Printed in *London* in the Year 1670.

Againſt this wrote *George Whitehead*, with three other *Quakers.*

And *Robert Gordon* Publiſhed an Anſwer to every one of them ſeverally, which was Printed 1671. and call'd, *Chriſtianity Vindicated.*

And in *R. Gordon's* Reply, you will find the abominable broad Blaſphemous Hereſies which theſe *Quakers* did hold, as p. 20. That *Chriſt was never ſeen with any Carnal Eye, nor his Voice heard with any Carnal Ear.* Hereby (ſays *Gordon*) plainly denying him to be the *Son of Man.* And p. 21. *You neither Confeſs nor Preach him* (Chriſt) *as a Man, but as a Light in that Man Chriſt, and as a Light in every Man, as it is in every Man, as he comes into the World.* And p. 30.

30. *Behold the Lamb of God that takes away the ſins of the World.* A Voice not heard among you (ſays *Gordon*) of the Man *Jeſus Chriſt*, the Son of the Virgin *Mary*, as now Exiſting *Outwardly, Bodily without us*, but apply'd by ſome among you to *Meekneſs, Humility*, and the like *within you.* And p. 33. *The Light, the Seed within, is Chriſt, then I am he that ſpeaketh; then* Hoſanna: *The Son is equal with the Father, I witneſs the Son in me, ſo I witneſs* Equality *with the Father: The Light in me is Chriſt, Chriſt is the Word by which the World was made, then, it was ſaid of Chriſt, that he was in the World, and the World was made by him, and the World knew him not; ſo it may be ſaid of this Prophet* G. F. as is ſaid by *S. E.* in his Paper Entituled, *The Quakers Challenge*, p. 6. *Chriſt is the Way, the Truth, and the Life; Chriſt is in me, and muſt not be ſay where he is, I am the Way, the Truth, and the Life? He that hath the ſame Spirit that raiſed up Jeſus from the Dead, is* Equal *with God: Jeſus Chriſt the Myſtery paſſed before, the ſame Spirit takes upon it the ſame Seed, where it is manifeſted*; as it is mentioned in *G. Fox*'s Book, Entituled, *Saul*'s *Errand to Damaſcus*, p. 7, 8.

Here you ſee them making themſelves *Equal* to *God*, by their having the true *Chriſt* in them: Now ſee them, for the ſame reaſon, *Preferring* themſelves before that *Man* called *Chriſt*: they make that Man *Chriſt* and all that he *Suffered* and *Did*, to be but a *Type* and *Shadow* of what is really perform'd in them by the *True Chriſt*, as you may ſee in *Gordon*'s *Teſtimony to the True Saviour* above Quoted, p. 36, 37. *The ſame things*

things are fulfilled *in thee* (ſpeaking to the Quaker) *that was figured in him* (Chriſt.) *But tell us plainly* (ſays he p. 37.) *is that one Sacrifice of the Crucify'd Body of our Lord, once offered to bear the ſins of many,* a Pattern *and* Figure *of things to be done over again in us, the* **Blood without** Typifying *Life* and *Spirit* **within**? *Is this* Sacrifice *ſo weak, ſo empty a thing, that it is a* Pattern *and* Figure, *having nothing* in it ſelf, *but as Pointing to* another, *to wit, this* Light, *enlightning every Man? How are you beguiled* (does *Gordon* Reaſon with them) *to Preach up the Light enlightning every Man that comes into the World for the* True Chriſt! *to cry up the* Light within! *to cry down the* Blood without! *To Preach him as an* Example! *To caſt out the* Atonement! *To ſpeak of him as a* Figure, *pointing at this* Light within *as the* abiding Subſtance —— p. 40. *Denying him to have any* **Real, Outward, Individual,** *Glorified* **Bodily** *Exiſtence in his Father's Kingdom.* The Preaching of a *Chriſt without them,* they call *old Beggerly Stuff*; and thoſe who have formerly Preach'd him, as *without us* (tho' *Prophets* or *Apoſtles*) to be *Low and Carnal in their day,* according to their *Cant,* which he there Repeats.

W. Penn will not have the true *Chriſt* to be a *Perſon,* but *only a Principle,* ſuch as *Juſtice, Meekneſs, Mercy,* or any other *Moral Virtue.* What is *Chriſt* (ſays he) *but Meekneſs, Juſtice, Mercy,* &c. *Can we then deny a Meek Man to be a Chriſtian?* And he makes no more requiſite to *Chriſtianity*; and then allows the *Heathen* to be *Chriſtians.* And ſays, That to make a-

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ny distinction betwixt a *Moral Man* and a *Christian, has been a deadly Poyson these latter Ages have been infected with.* And he compares this *Moral Light in the Heart, the Light of Morality*, or our *Regeneration* by it, to the *Incarnation* of *Christ*, and he makes this *Regeneration* the greater *Mystery* of the two. *If the Manifestation* (says he) *of the Son of God in the Flesh be a Mystery; how much more is the work of Regeneration a Mystery, that is wholly Inward and Spiritual in its Operation?* See this more at large Discussed, with the Defences which *Thomas Ellwood* has made for both these Quotations out of *Mr. Penn*'s Books, in *Satan Disrob'd*, Sect. 1. N. X. XI. XII. p. 8, 9, 10, 11, 12. By this it is plain what they mean by *Christ*, not that Man *Jesus*, but the *Light* within *Him*, as within *Themselves*. And therefore the work of this *Light* in their *Hearts*, they make a greater *Mystery*, than the *Birth* of the outward *Jesus*; which cou'd not be, if they thought him to be *Truly* and *Properly* the *Son* of *God*: And not only in such a large Sense, as every Man, especially every Good Man, may be so call'd. Nay Mr. *Penn* owns this, in direct terms, p. 146. of his part of a *Serious Apology for the Principles and Practices of the People call'd Quakers*, Printed 1671. where he confesses that the *Body* which suffered at *Jerusalem*, was the *Body* of *Christ*, i. e. which *Christ* assum'd not into his *Person*, but as a *Cloak* only, or a *Veil*, like the *Body* in which *Angels* appear for a time, and throw them off again: And *Christ* (says he) suffer'd this Body of his to be *Crucify'd*: *But that the out-*

outward Perſon which ſuffered, was properly the Son of God, we utterly deny. Theſe are his very words. The ſame was ſaid in a Book Printed the ſame year 1671. Compos'd by a whole *Synod* of the *Quakers*, Entituled, *Some Principles of the Elect People of God, in ſcorn called Quakers.* There p. 126. They ſay that *The Scriptures do expreſly diſtinguiſh between* Chriſt *and the* Garment *which he wore* —— *And we* (ſay they) *can never call the Bodily Garment, Chriſt.* And *Iſaac Pennington* in his *Queſtions to the Profeſſors*, p. 25. denies that it was the *Fleſh and Blood of the Veil* —— *of the outward Earthly Nature* (as he calls the *Body* of *Chriſt*) by which we are cleanſed, for ſays he *Can outward Blood cleanſe the Conſcience?* See more of this in the *Gleanings* to *Satan Diſtrob'd*, p. 2. From this Notion which they have of *Chriſt's Body*, they think that he now, having laid aſide that *Garment* or *Veil*, and not carry'd with him into *Heaven*, there is conſequently no ſuch *Perſon* as *Chriſt*, *God* and *Man*, in *Heaven*: And condemn us, as Worſhipping an *Imaginary God*, for paying *Adoration* to *Him.* Thus ſays *Chriſtopher Atkinſon* (before-mentioned, p. 42.) in his *Sword of the Lord drawn*, p. 5. *Your imagined God beyond the Stars, and your Carnal Chriſt is utterly deny'd* —— *To ſay this Chriſt is God and Man in one Perſon, is a Lye.*

The Devil was in thee (ſays *G. F.* to his Adverſary *Chr. Wade*, in *Gr. Myſt.* p. 250.) *thou ſay'ſt thou art ſaved by Chriſt without thee, and ſo haſt Recorded thy ſelf to be a Reprobate.* And p. 183. *ſuch as have Chriſt in them, they have the Righteouſneſs*

ouſneſs it ſelf, without Imputation, The end of Imputation, the Righteouſneſs of God it ſelf, *Chriſt Jeſus*.

And in his *Saul's Errand to Damaſcus*, p. 14. *Chriſt* (ſays he, that is, The Light within) *is the Subſtance of all Figures, and his* Fleſh *is a Figure*, i. e. of their *Light within*, which they make the *only* Chriſt. *F. B's* Sheet, p. 3. *The very Chriſt of God is within us.*

And from this Account which they give of *Chriſt*, they think that the Name *Chriſt* does belong to every one of them, not only more than to that Body *now*, but as well as to *It* while it was upon the Earth, and when *Chriſt* did inhabit *It*. Yea, their very words are (*F. B's New Rome*, p. 28.) *Doth not the Name* (Chriſt) *belong to the whole* Body, *and to* every Member *in the Body, as well as to the* Head? *A Queſt*, &c. p. 27. and *G. Fox* ſays (*Myſt.* p. 88.) *Chriſt* is the *Elect*. Thus *Chriſt* is the *Elect*; and the *Elect* are *Chriſt!* They make them convertible terms. And p. 207. he diſputes againſt this Poſition. *That God hath a Chriſt, diſtinct from all other things whatſoever*. And ſays, in oppoſition to it, That *God's Chriſt is not diſtinct from his Saints.*

I ſhew'd in the laſt *Section*, That they wou'd not allow God the *Father* to be diſtinct from the *Son*: But here is a ſtretch which far outdoes that, to ſhew that there is no ſtop, as in *Art*, ſo neither in *Enthuſiaſm*; which indeed is an *Art*, to put upon *our ſelves* as well as *others*. They ſay a Man may tell a Lye ſo often, that he may come to believe it himſelf at laſt. And a ſtrong *Enthuſiaſtick* habit may fix a Man's

Thought ſo long upon a beloved Object, as to dazle his Underſtanding, and glare ſo in his Eyes, that, without conſidering, the groſſeſt *Abſurdities* will go down; and the higheſt *Blaſphemies* gain a pretence, even of *Piety* and *Exalted Devotion.* This is the **Devil** *transform'd into an* **Angel** *of* **Light.** This is the moſt *Fatal* and *Irrecoverable* State of a *Soul*, when we fall in Love with our *Diſeaſe*, and, as in a *Calenture*, miſtake the deepeſt *Oceans* of *Preſumptuous Blaſphemy*, for ſweet and pleaſant Fields of *Contemplation*, and even of *Humility*; and thus miſtake *Hell* it ſelf for our *Heaven.*

Who that had not his Head turn'd with ſuch *Enthuſiaſtical* Deluſion, cou'd have imagn'd, that *G. Fox* cou'd find no *Difference*, no *Diſtinction* at all, betwixt *Chriſt* and *Himſelf!* And that Men of Senſe ſhou'd lick up his ſpittle!

And it is but conſequential to this, that all the *Divine Attributes* ſhou'd be given to *G. Fox* as well as unto *Chriſt*; if there be no *Diſtinction* between them, then they are the ſame. And I have ſhewn ſeveral Inſtances, *Sect.* VIII. where *G. F.* does aſſume the *Stile* and *Names* of *Chriſt* to *Himſelf*; and that others do allow them to him. All which is excus'd by Mr. *Penn* in the XI. Chapt. of the *Invalidity of* **John Faldo's** *Vindication*, in ſuch a wonderful manner as will leave no *Blaſphemy* or *Idolatry* in the World without a very fair pretence.

But I turn from him, out of Reſpect to him. And will carry the Reader to others of the *Quakers*, who are not content to aſſume the

the Name of *Chriſt* to themſelves, and to *Equal* themſelves to *Him*, but even *Prefer* themſelves before *Him*, and put a greater Value upon *their own Sufferings*, than the *Sufferings* of *Chriſt* or His *Apoſtles*.

Theſe are the words of a great Apoſtle of the *Quakers*, *Edward Burroughs*, p. 273. of his Works. *The Sufferings of the People of God (called Quakers) in this Age, is greater Suffering, and more unjuſt, than in the Days of* Chriſt, *or of the* Apoſtles-----*What was done to* Chriſt *or the* Apoſtles, *was chiefly done by a Law, and in great part by the due Execution of a Law.* I will not ſtay to Comment upon this *Blaſphemous* Expreſſion, to ſay that the *Sufferings* and *Death* of *Chriſt* was the *Due* Execution of a Law. If it was *Due*, then *Chriſt* had His *Due*, and He *Deſerv'd* what He met with! Nor will I, in this place, take time to Detect the ſubtile Artifice of the *Quakers*, in Magnifying their Sufferings; of which there are very Remarkable Inſtances to be given. Nor to ſhew that their *Sufferings* were by *Law*, and, for the moſt part, *by the Due Execution of a Law*. I being, now chiefly concern'd in their *Blaſphemous* comparing of themſelves with *Chriſt our Lord*, and, as in the preſent Inſtance, preferring of themſelves before Him; their ſmall *Impriſonments* or *Fines* (for none of them ſuffer'd *Death*, the *Law* does not allow it) for not paying their *Tythes*; their *Stubbornneſs* and open *Contempt* of *Magiſtracy* and the *Laws*; for which they wou'd not have eſcap'd ſo eaſily in any other *Chriſtian* Coun-

try; I ſay, my buſineſs at preſent, is to ſhew how they compare their ſhort *Impriſonments*, for the aboveſaid Cauſes, with the *Death* and *Paſſion* of *Chriſt* and His *Apoſtles*, and make theſe *Their Sufferings* not only *Greater*, againſt common Senſe (as if *Tortures* and *Death* were not *Greater Sufferings* than *Fines* and *Impriſonments*) but moſt *Blaſphemouſly* make Their Sufferings too to be more *Unjuſt*, than thoſe even of *Chriſt Himſelf*! As if it were more *Unjuſt* to touch the Hair of a *Quaker*'s Head, to *Fine* or *Impriſon* him, tho' tranſgreſſing all the Laws of the Land, than to *Crucifie* the *Lord of Glory*, when they had no *Legal Proof* againſt Him, nor any *Law* either of the *Jews* or *Romans*, by which He ought to die.

Let the *Quakers* never more pretend to *Perſecution*, when they can eſcape with ſuch *Impudent Blaſphemy* as this!

Which was repeated by another of their *Prophets*, whom I have had often occaſion to mention, *Solomon Eccles*, who ſaid, *That the Blood of* Chriſt *was no more than the Blood of another Man.*

I do not mention this, as if this Contempt of *our Lord Chriſt* were only to be prov'd by theſe *Two* Evidences. No, There are *Clouds of Witneſſes* to be produc'd of the like *Blaſphemy* in almoſt all their *Teachers*; it is their daily *Theme*, in their Profane *Meetings*. But more ſparingly ſince the noiſe that has been made upon this Head, by *George Keith*, and others of their *Separatiſts*. They now (to

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cover themſelves from that horrid *Odium* (which this muſt juſtly bring upon them from all the *Nation*, and from all *Chriſtians*) begin to Preach, in their *Publick Meetings*, of a *Chriſt without*, and of His *Sufferings* at *Jeruſalem*, &c. a Voice which, ſince their firſt appearing in the World, has hardly ever been heard among them. The whole Tendency of all their Doctrine, being always to depreciate, as much as was in their Power, the *outward* Man *Chriſt Jeſus*; and to build All upon the *inward Chriſt*, or *Light within*. But how *ſincerely*, and with what *Reſerves*, they now (when *Fore'd*, by *Worldly Politicks*) ſpeak of *Chriſt without*; I have choſen this Inſtance of *Solomon Eccles* to explain; by ſhewing the *Subtile* and true *Quaker* Anſwer which he gives to one *Robert Porter* who objected to him what I have above Quoted, and told it to others. *Solomon Eccles* writes to him, in theſe words. Robert Porter, *take heed of belying the Innocent, for I hear that thou haſt reported to a Friend of mine, that I ſhou'd ſay, that the Blood of Chriſt is no more than the Blood of another Man. I never ſpake it, but do very highly eſteem of the Blood of Chriſt, to be more Excellent, and Living, and Holy, and Precious, than is able to be uttered by the Tongues of Men and Angels.*

And now, Reader, wou'd not you think, that he had fully deny'd the Charge againſt him? And that he did highly eſteem the Blood of *Chriſt*? But behold the *Quaker Subtilty*! He does not mean one word of this of

the Blood of *Chriſt*, which He ſhed upon the *Croſs*; but of the *Spiritual Blood* (whatever he, or the *Quakers* intend by it) for after the aboveſaid High Witneſs to the exceeding Value of *Chriſt's Blood*, he adds immediately in the very next words, to explain himſelf, *I mean* (ſays he) *the Blood which was offer'd up in the Eternal Spirit*, Heb. 9. 14. You may ſay, that this was the *outward* Blood, which *Chriſt* ſhed upon the *Croſs*. True, it was ſo. For He offer'd his Blood, *through*, or *in* (as this *Quaker* alters the Text, to make it incline the more to their meaning) *the Eternal Spirit*. And if *Solomon Eccles* had ſaid no more, ſo it might have paſs'd. But he goes on, in plain words, to tell us what he wou'd be at; and diſtinguiſhes this from the *Blood* outwardly ſhed; for having told us what Blood he ſo highly values, as above, he ſubjoins, in the next words, to ſignifie what *Blood of Chriſt* it is, which he did not value more than the Blood of another Man, and that was the outward *Blood* which was ſhed upon the *Croſs*. His words are theſe following. *But the Blood that was forced out of Him, by the Soldiers, after He was dead, who before that bowed His Head to the Father, and gave up the Ghoſt; but thou ſayeſt that was the Blood of the New Covenant which was ſhed after he was dead, which I deny; yet I did ſay, that was no more than the Blood of another Saint. Theſe were my words.*

And he adds a little after, *That the* Baptiſts *and* Independants, *and* Presbyterians, *and the* Pope, *are all of one Ground, and none of you underſtand*

derſtand the Blood of Jeſus Chriſt no more than a Brute Beaſt; therefore Repent, for God will ſuddenly overthrow your Faith, and your Imputative Righteouſneſs too, for the Imputation of Chriſt's Righteouſneſs, which He did at Jeruſalem, *and without the Gates, the Pope, the Epiſcopal, the Presbyterian, Independants, and Baptiſts ſhall fare all alike, and ſhall ſit down in ſorrow, ſhort of the Eternal Reſt: But the true Imputative Righteouſneſs of Chriſt we own, but it is hid from you All, till the Lord open an Eye* within *you.*

Theſe are the words of his Letter, which I have tranſcrib'd out of a Book wrote by *Will. Burnet*, Entituled, *The Capital Principles of the People call'd Quakers*, Printed 1668. p. 41.

And here you may ſee how they conſtrue the Imputation of Chriſt's Righteouſneſs, to be only *within* them: And diſown that which the whole *Chriſtian World* underſtand by it; and their Notion of *Chriſt's outward* Blood, ſhed *without the Gates* of *Jeruſalem*: But they have a Notion of *inward* Blood, *inward* ſhedding, and *inward Imputation*, which no other *Chriſtians* know of, more than *Brute Beaſts*, ſays *Eccles.* And they expreſly deny Chriſt's *outward* Blood, to be the Blood of the *New Covenant.* And make no more of it than of the Blood of any other Good Man. See *G. Whitehead's* Impious Defence of this, in *The True Copy*, &c. above Quoted, *p.* 24, 25. To which I will only add, as a Confirmation of what I before obſerv'd, That the *Quakers* will ſeem to *confeſs* any thing; but with ſuch

Reſerves as ſecure their own meaning, and ſerve to Amuſe the *Inadvertent* Readers. Thus in *G. Whitehead*'s Anſwer to this Paſſage of *Solomon Eccles*, in the 58. *p.* of his Book, Entituled, *The Light and Life of Chriſt within*, Printed 1668. Repeating the above-quoted words of *Solomon Eccles*, where he ſpeaks of the Blood of Chriſt, *as more Excellent, and Living, and Holy, than is able to be uttered*, &c. he adds, *which might have ſatisfy'd any Spiritual or Unbyaſs'd mind.* And the *Reader* might have gone away with this, as a full Vindication of *Solomon Eccles*, without taking notice how he had, in the ſame place, explain'd himſelf, as I have above Quoted him, not to mean this of Chriſt's Blood ſhed *outwardly* upon the *Croſs*; but only of a Notion which the *Quakers have* of *Spiritual* Blood, *Spiritual* ſhedding, &c. which is all perform'd *within them.* And *G. Whitehead* Entitles that very Page of his Book, *The Blood of the New Covenant Spiritual.* And therein Argues thus *Blaſphemouſly* againſt his Opponent (*William Burnet.*) Theſe are his words, *But if* W. B. *intends that the Blood outwardly ſhed by wicked Hands, was the Price and Life of Chriſt, as his words import; then it follows, from his own words, that the Life of Chriſt is not in being; and this wou'd render Him a Dead Chriſt*, &c. But *G. Whitehead* can ſpeak Honourable things of the Blood of Chriſt (in his own Senſe) and this is enough *to ſatisfie any Unbyaſs'd Mind*! Tho' they have evaded the moſt Expreſs Texts for Chriſt's *Humanity*, even that

Gen.

Gen. iii. 15. His being *the Seed of the Woman.*

They *Allegorize* all that too into a *Spiritual* Senſe, quite away from the *Letter*; and to mean nothing elſe in the World but their *Light within.* Where they have a *Spiritual* **Woman**, and *Spiritual* **Seed**, as well as *Spiritual* **Blood.** Hear how Mr. *Penn* endeavours to prove it in his part of the *Chriſtian Quaker*, p. 97, 98. *The Serpent* (ſays he) *is a Spirit: Now nothing can bruiſe the Head of the Serpent, but ſomething that is Spiritual, as the Serpent is: But if that Body of Chriſt were the Seed, then cou'd He not bruiſe the Serpents Head in all, becauſe the Body of Chriſt is not ſo much as in any one; and conſequently, the Seed of the Promiſe is an Holy Principle of Light and Life, that being received into the Heart, bruiſeth the Serpents Head: And becauſe the Seed, which cannot be that Body, is Chriſt, as teſtifie the Scripture, the Seed is one, and that Seed is Chriſt,* &c. Thus Mr. *Penn.* And this is his Deduction. That the *Seed* being *Chriſt*, and he having Prov'd (as he thinks) that the *Body* of *Chriſt* was not the *Seed*; his Conſequence is, that the *Promis'd Seed* was not any *Perſon*, but a *Principle.* And that this *Principle* is the *Light within*, and conſequently that the *Light within* is *Chriſt.* And his *Syllogiſm* ſtands thus in *Mood* and *Figure.* The *Seed* is *Chriſt:* But the *Light within* is the *Seed: Ergo*, the *Light within* is *Chriſt.* But the *Minor* remains yet to be *Prov'd*, That the *Light within* is the *Promis'd Seed.* Which Mr. *Penn* has only *ſuppos'd*: And that the *Seed* is not a *Perſon*, but a *Principle.* Which is a Suppoſition of

of ſo *Pernicious* a Nature, that it *Unchriſtians* any one who holds it. For the Faith of *Chriſtians* is built upon that *Man* **Jeſus Chriſt**, as the *Seed* Promis'd to *Bruiſe the Serpents Head.* And that the *Bruiſing of it*, was Perform'd by the ſhedding of *Chriſt's* Blood *outwardly* upon the *Croſs*, as a *Propitiation* and *Satisfaction* for the Sins of the whole World. Tho' the Application of this to our Souls, muſt be *inwardly* by *Faith* in our *Hearts*; not only a bare *Hiſtorical* Faith, that *Chriſt* did ſo *Suffer*, *Die*, *Roſe again*, &c. which the *Devils* do *Believe*, and *Tremble* to ſee their Power ſo overcome; But by a *Lively Faith* and full abſolute *Dependance* and *Truſt* in that *Satisfaction* made by *Chriſt's* Death for our *Sins*, as our *Surety* who has paid our *Debt* for us, and Purchas'd an *Eternal Inheritance* for us, upon our Performance of the Conditions which he has ſet to us: And not only ſo, but as our *High Prieſt*, now ſitting, in His true *Human Nature* (whereby he is our *Mediator*) and in the ſame *Body* (tho' *Glorify'd*, and Chang'd in *Qualities*, but not in *Subſtance*) at the Right Hand of his Father, to make continual and daily *Interceſſion* for us; and to pour down His *Spirit* upon us, to give us this *Saving Faith*, for *it is the Gift of God.* And this *Influence* and *Inſpiration* of His *Bleſſed Spirit* is the only true Saving *Light* within us; but not the *Seed* and *Chriſt Himſelf* (as the *Quakers* Blaſphemouſly Dream) only a Ray, or Communication of his *Light* and *Life* to us.

How then can the *Quakers* have the True *Chriſtian Faith*, how can they be eſteem'd as any *Chriſtians* at all, who will not allow *Chriſt* to

to be the *Promis'd Seed*; or that He was more a *Man* in the Body of *Jeſus*, than in the Body of any other Man; who make no more Reckoning of *His Blood*, than of any other Saint; who do not believe Him *now* to be a *Man*, and, as ſuch, our *Mediator* and *Interceſſor*, at the Right Hand of His Father? Theſe things I offer to their ſerious Conſideration; and I Pray God to Diſcover to them thoſe *Depths* of *Satan*, and that *Bond of Iniquity* wherein they are Captivated.

But I wou'd ask Mr. *Penn* one Queſtion before I go, upon his Hypotheſis of the *Light within* being the *Promis'd Seed*. And that is, ſince the *Quakers* make this *Light within* to be in *every Man that comes into the World*, how was it Promiſed, *Gen.* 3. 15? Was it not Then in the World? And how then were they to look for it as to come?

But Mr. *Penn* has another Argument (*Ibid.*) to prove that the outward *Chriſt* cou'd not be the *Promis'd Seed*; which he ſays, muſt be *Inward* and *Spiritual*. Why? *Becauſe* (ſays he) *One outward thing cannot be the proper Figure or Repreſentation of another, nor is it the way of Scripture ſo to teach us, the outward Lamb ſhews forth the inward Lamb*, &c. I am ſorry Mr. *Penn* ſhould tell us, that this is not the *way of Scripture*, becauſe it is the *Common High-way* of the *Scriptures*. For all the outward *Sacrifices* under the *Law* were *Types* or *Figures* of the *Sacrifice* of *Chriſt*, the *outward* Chriſt upon the *Croſs*. Of whom St. *Paul* ſaid (1 Cor. v. 7.) *Chriſt our Paſſover is Sacrificed for us*. So that the outward

Paſchal

Paſchal Lamb in *Ægypt* and the ſtriking *of its Blood* upon the Side-poſts of *their* Houſes, *Exod.* XII. 7. 13.) that the *Deſtroyer* might not come in, was a certain *Type* of the **outward** *Blood* of *Chriſt*, which keeps off God's Wrath from us, and not of any fanſy'd *inward* Lamb *ſlain* in our *Hearts*, &c. as the *Craft* and *Malice* of the *Devil* has ſuggeſted, to deface and wear out of our Minds the *Faith* in *Chriſt*'s **outward** *Blood*, by which only there is *Salvation*.

And by the help of this Diſtinction of an *outward* and *inward* **Chriſt**, *outward* and *inward* **Blood**, &c. the *Quakers* do keep themſelves out of ſight of *all* Men not throughly acquainted with their Deceits. They can, upon a Pinch, ſubſcribe the whole *Creed*, and yet not mean one word of it of *God* or *Chriſt* at all; that is, of any *God* or *Chriſt* **without** *Men*, or what all the World believe by *God* or *Chriſt*, as exiſting *without* us, tho' by their Bleſſed Influence operating *within* us.

But their Groſs Ignorance cou'd not, at *Firſt*, diſtinguiſh betwixt *God* and his *Influence*: and thoſe of them who know better *now*, think themſelves obliged to *Juſtifie*, at leaſt to *Palliate* and *Excuſe* the Failings of their *Leaders*, becauſe they *once* own'd them to be *Infallible*.

By this means, all the *Non-ſenſe* and *Blaſphemy* of *G. Fox* lies upon Mr. *Penn*'s Shoulders. If he will maintain him, right or wrong, then muſt Mr. *Penn* anſwer for *G. Fox*'s calling himſelf *Equal* with *God*. And his ſenſeleſs Argument to prove it, in his *Saul*'s *Errand*,

before

before Quoted, p. 8. becauſe (*forſooth*) he had the *Spirit of God* (as he pretended) whence he Argues, in theſe words, *He that hath the ſame Spirit that raiſed up Jeſus Chriſt, is Equal with God.*

Mr. *Penn* muſt likewiſe account for what is before Quoted out of *The Sword of the Lord drawn*, &c. *p.* 5. *Your imagined God beyond the Stars, and your Carnal Chriſt is utterly deny'd--- to ſay this Chriſt is God and Man in one Perſon is a Lye.*

I will here add to this, how careful they are to inſtil into their Children, according to their Capacities, theſe Principles of their moſt *Anti-Chriſtian* Religion, and exceeding the *Blaſphemy* of all that we ever yet heard among the moſt Barbarous of the *Heathen* Nations. There is a *Primmer* put out for the *Quaker* Children, by *W. Smith.* There p. 8. you have this Queſtion asked, *How may I know when Chriſt is truly Preached?* And the Anſwer is, *They that are Falſe* (Miniſters) *Preach Chriſt without, and bid People believe in Him, as He is in Heaven above; but they that are Chriſt's Miniſters, Preach Chriſt within.* Here was an admirable *Cue* given to young Children, to prevent their ever receiving the leaſt tincture of *Chriſtianity*; that if they ſhou'd, at any time, hear of a *Chriſt* in *Heaven*, or of any *Chriſt* out of themſelves, they might immediately ſtop their Ears, and believe all who ſpoke of it to be *Falſe Miniſters.* Sure, *Satan* never advanc'd his Kingdom in

any

any Age ſo high, as in theſe miſerably deluded People!

But leſt the Child ſhou'd think that there might be only difference of *Expreſſion* betwixt the *Quakers*, and others who Profeſs'd a Chriſt *Perſonally* in *Heaven*, tho' preſent with us, and operating in our *Hearts* by the *Influence* and *Graces* of His *Spirit*; there is another Queſtion, *p. 9. Here then is great difference in their Doctrine?* Anſwer, *Yes, and no more Fellowſhip than Eaſt with Weſt.* This Anſwer is true indeed. For the difference is not only in the *Expreſſion*, but in the *Doctrine*. And there is *no more Fellowſhip than Eaſt with Weſt.* But here take notice, that there are no *Chriſtians* in the World, who deny Chriſt's *Spiritual* Influence and Operation in the *Hearts* of Men, and His *Light within* them. And therefore this difference of *Doctrine* betwixt the *Quakers* and us, which they ſay, is as wide as *Eaſt* from *Weſt* muſt be more than concerning the *Light within*, as a *Ray* or *Beam* ſhining into our Hearts from *Chriſt* the *Sun of* Righteouſneſs; for in this, there are none upon Earth that have any difference with them; and therefore the difference muſt be concerning this *Light within*, being not a *Beam*, but the *Sun* it ſelf, the True, Real, and only *Chriſt*. The very *Perſon*, and not only the *Influence* of *Chriſt*. So that the true ſtate of the Queſtion will be this, Whether this *Light within* be the *Principal* or a *Secondary* Agent in us? For if it be only a *Beam*, it is a *Secondary* Agent, becauſe it proceeds from the *Sun*;

but

but if it be the *Sun* it ſelf, then it is *Principal*. Again, if it be the *Sun*, it is the only Agent, becauſe the *Sun* receives not his Light from another. But if it be a *Beam*, it is not the only Agent; becauſe the *Sun* does enlighten by the *Beam*. And, in both theſe reſpects, the *Quakers* do poſitively determine their *Light within* to be not a *Secondary* Agent, or ſent from any other; but that it is, *its ſelf*, the *Only*, and the *Principle*. And this is the Language which they betimes teach their Children. For in *Smith*'s Catechiſm, p. 57. there is this Queſtion and Anſwer. *And is that which is within you the* Onely *Foundation upon which you ſtand, and the* Principle *of your Religion?* Anſwer, *That of God* within *us, is ſo, for we know it is* Chriſt; *and being* Chriſt, *it muſt needs be* Onely *and* Principal; *for that which is* Onely, *admits not of another; and that which is* Principal, *is* Greateſt *in* Being: *And thus we know Chriſt* in *us to be unto us the* Onely *and the* Principal, &c.

Here they expreſly diſown any other *Chriſt* than what *is within* them. But becauſe all this may be pretended as meant only of Chriſt's *Spirit*, not of His *Body*, tho' there can be no room for any ſuch pretence, becauſe *all whole Chriſt* is here ſpoke of: And that it wou'd be as great *Blaſphemy* to ſay that *Chriſt* had no other *Spirit* than what was *within us*, as to ſay that He had no other *Body* but what was *within us:* Yet, to make it exceeding plain that the *Quakers* do not believe that *Chriſt* has any other *Body*, or other *Humanity*, than

than that *Spiritual*, or *Allegorical* Body, or whatever they mean by it, which they ſay He has *within them*. In *Edw. Burroughs Works*, p. 149. This Queſtion is ask'd, in theſe plain and peremptory Terms, *Is that very Man, with that very Body, within you, yea, or nay?* And the Anſwer is as plain. *The very Chriſt of God is within us, we dare not deny Him.*

But leſt theſe *Primmers*, ſuch as I have mentioned of *W. Smith*'s, and others of the like Nature, to Poyſon their *Children* with their *Hereſies*, ſhou'd not enough be taken notice of, they have of late brought *Fox*'s Blaſphemous *Journal*, into their Publick *Meeting-Place* at the *Savoy*, where it is conſtantly kept in a *Box* made on purpoſe, as their *Text*, to be recurr'd to upon all occaſions, and for the Inſtruction of thoſe who may not have the Book themſelves. This is an Honour they never yet vouchſaf'd to the *Holy Scriptures*, which are not to be ſeen in their *Meetings*; but are a great Offence to them, if produc'd by any *There*, as above is ſhewn. And it was a bold *Effort* in *George Keith* to bring a *Bible* lately into his *Meeting* at *Turner's-Hall*, and reckon'd by his oppoſites as a ſign of his turning back again to the *Prieſts* way of Worſhip.

In their publick *Schools*, particularly that great one at *Wanſworth* near *London*, Portions of this *Fox's Journal* are enjoyn'd to the *Scholars* to be read every Day. But never a *Chapter* out of the *Bible*, that is *Beaſtly-Ware* with them, *Duſt* and *Death* and *Serpent's-Meat*!

Meat! The Publick ought to take ſome care of this, in pity to their poor Souls. This I caution'd before in *Satan Diſrob'd*. But repeat it here becauſe it is material.

I will end this *Section*, with ſhewing that the *Quakers* have in their *Blaſphemies* againſt the *Divinity* of *Jeſus*, and *Humanity* of *Chriſt*, only lick'd up and improv'd the Ancient moſt *Anti-Chriſtian* Hereſies. Mr. Penn's *Sandy Foundation*, Printed 1668. is nothing elſe but the height of *Socinianiſm*, in the two great Branches of it, denying the *Trinity* and *Satisfaction* of *Chriſt*: Theſe are what he calls, *The Sandy Foundation*, and his whole Book is wrote on purpoſe, and expreſly againſt theſe.

The *Manichees*, *Eutychians*, *Marcionites*, and *Saturnians*, ſaid that *Chriſt* was a Man only in *Appearance*, but had not properly an *Human Body* or *Soul*. Thus ſay the *Quakers*, That he *Dwelt* only in the *Body* of that Man *Jeſus*, as in a *Veil* or *Garment*; but took not *That Body* into his own Perſon, ſo as to become *Hypoſtatically* united to it: And if ſo, He was not truly a *Man*, but only in *Appearance*. And agreeing to this, the *Cerdonites*, the *Eutychians*, and *Manichæans* ſaid, that the *Paſſion* of *Chriſt* was not *Real*, but in *Appearance* only, and *outward ſhew*. And ſuch it was, if, according to the *Quaker* Doctrine, His *Veil* only, or *Garment* was *Crucify'd*.

Others taught (the *Family of Love* of late) that it was all an *Allegory*. And thus the *Quakers* moſt expreſly, making *Chriſt's* out-

ward *Blood*, the *Type* and *Figure* of inward *Blood* shed *Spiritually* in their *Hearts:* Making *Christ without* but the *History*, and their *Light within* the *Mystery* or *Substance*; which the *Christ without*, as a *History*, or *Shadow* of it, only pointed.

But lastly, (because I must not stay here to *Deduce* and *Compare* all their *Heresies*) those Ancient *Hereticks* the *Ebionites* and *Nazarens*, from whom our Modern *Socinians*, and from them the *Quakers*, do derive their Doctrine, did mightily undervalue the *Holy Scriptures*. Some of them pretended to *Mend* the *Scriptures*, and did boldly *Adulterate* them; and set up other *Scriptures* against those receiv'd by the *Church*. And this the *Quakers* have done beyond any that ever went before them.

Euseb. Hist. l. 5. c. 28. *Theod Hæret. Fab.* l. 2. c. 5.

For they have *Canonized* all, and every of their own Writings; tho' most *Blasphemous*, and expresly *Contradicting* one another, as has been shewn.

They make themselves *Equal* to *God* and *Christ*, and Arrogate the Name of *Christ* to themselves.

And the same wou'd excuse *Simon Magus*, for being call'd, *The Great Power of God* (*Acts* viii. 10.)

That was more modest than our *Magician*, who was call'd, *The Christ himself*; and not only His *Power* or *Virtue*. *Simon* desir'd only, That the *Holy Ghost* might be given by his Hands (*Acts* viii. 19.) but *George Magus*, own'd

own'd no other *Holy Ghoſt* than what was within himſelf, of which he was the *Poſſeſſor* and *Owner*. Theſe have far outſtript their Maſter. For *Simon Magus* was the Father of the *Quakers*, *Socinians*, and all the reſt of the *Anti-Trinitarian Hereticks*. He firſt *Blaſphem'd* againſt the *Holy Trinity*; ſlighted the *Scriptures*, denying the *Law* of *Moſes* to be from *God*; ſet up *Magic*, *Idolatry*, and *Senſuality*. In all of which he was not more follow'd by the *Gnoſticks* than the *Quakers*; as, I think, I have ſufficiently ſhewn.

Epiphan. Her. 21. *Iren.* Advers. *Her.* l. 1. c. 20.

SECT. XI.

Concerning the Satisfaction *of* Chriſt.

HErein the *Quakers* are direct *Socinians*. For they poſitively deny the *Satisfaction*. And this is no leſs a diſtinguiſhing Doctrine of the *Socinians*, than their denying the *Trinity*, and the *Divinity* of *Jeſus*.

Mr. *Penn* Blaſphemes it, as both *Irreligious* and *Irrational*. His Arguments are the old *Socinian* Job Trot, tho' I believe he knew it not; only *Good Wits jump'd*: For in his *Invalidity of* John Faldo's *Vindication*, &c. Printed the ſame Year, 1673.

Reaſon againſt Railing, 1673, p. 90, 91, 92, 93.

p. 413. He Vindicates himself from an Imputation he says had been cast upon him for being a *Socinian*, upon occasion of his Book call'd, *The Sandy Foundation shaken*; and says, *That he had not at that time ever read any one* Socinian *Book in all his Life, if so much as lookt into one.* And if he had known this to have been *Socinianism*, he won'd not, in his *Winding-Sheet.* Printed 1672. have upbraided *T. F.* and *H. H.* so often with the reproach of being *Socinians*, Sect. 1. Their *belov'd Socinianism, Socinian Agency, the Spirit of* Socinianism *try'd, according to that Discovery it has made of it self, in their Lamentable yet Conceited Agent* Hen. Hedworth----*his Grim* Socinian *Cavils burst'n'd with Folly and Revenge.* 2.----*This Anti-Scriptural* Socinian. 7.--- *The Scriptures* Socinianiz'd. 8.----- *This Giddy-headed* Socinian, &c.

And yet Mr. *Penn* does (it seems, without knowing it, tho' *Infallible*) perfectly Copy after these *Socinians* in all his Arguments against the *Satisfaction* of *Christ.* As that there was no need of any *Satisfaction* to God's *Justice* for our *sins.* That it is not call'd *Unjust* to *Forgive* a *Debt* without any *Satisfaction*; thus confounding the Notions of *Justice* and *Mercy*; for all *Forgiveness* proceeds from *Mercy.* But *Justice* cannot remit the least Farthing: Else it were not *Justice.* And what is Inconsistent with the Nature of *Justice*, is Inconsistent with *God*; for *God* is not only *Just*, but He is *Justice* it self. *Justice* in the *Abstract*,

ſtract, the Higheſt and moſt Adequate Notion of *Juſtice*.

What room then is there for God's *Mercy*? If He be all *Juſtice*, where is his *Mercy*?

Anſw. God's *Attributes* do not *Fight*, or *Contradict* one another. They *Magnifie* and *Exalt* one another. Thus God's *Juſtice* is *Magnified* in that it Exacts *Full* and *Adequate* Satisfaction: His *Wiſdom* is *Magnified*, in finding out ſuch *Means* as to do it: And his *Goodneſs* or *Mercy* is equally *Magnifi'd* in affording thoſe *Means*. And all theſe are fulfill'd to the utmoſt, that is, *Infinitely*, in the wonderful *Oeconomy* of our Salvation by the *Satisfaction* paid to God's *Juſtice* for our *ſins*, in the *Sacrifice* and *Death* of *Chriſt*; which, becauſe of his *Divine Nature*, was *Full* and *Adequate* Satisfaction, and, by his *Human Nature*, the *Satisfaction* was paid by the ſame *Nature* which offended.

But upon the *Socinian* and *Quaker* Scheme, one of God's Attributes muſt *Fight* with and *Conquer* the other: one muſt *ſubdue* and *Beat down* the other: And his *Juſtice* muſt quit the Field to his *Mercy*. This is great *Nonſence* as well as *Blaſphemy*; and utterly inconſiſtent with the *firſt Notions* of a *God*.

And, upon this Scheme, no tolerable account can be given for the *Death* of *Chriſt*. For whether as an *Example*, or an *Interceſſor*, or a *Teacher* (which are all the Notions wherein the *Socinians* and *Quakers* do receive him) in none of theſe is there any *Neceſſity*, or *Rational Account* to be given for his *Death*.

This is the *Mill-ſtone* of *Socinianiſm*, which will ſink it into the Sea. Theſe Men pretend to the higheſt *Reaſon*; and reject the moſt expreſs *Revelations* of the *Holy Trinity* of *God*, and the *Divinity* of *Chriſt*, meerly upon the account that their *Reaſon* cannot comprehend theſe profound *Myſteries*. Theſe Men reject the Doctrine of the *Satisfaction* upon the like pretence of *Reaſon*; and advance in its place, the moſt *Arbitrary* and *Unaccountable* ſuppos'd *Covenant* betwixt *God* and *Chriſt*, to remit the ſins of the *Penitent*, for the altogether *Needleſs* and *Barbarous Murther* of the moſt *Innocent* Perſon in the World.

But having wrote at large upon this Subject, (which may hereafter ſee the Light) I will not here repeat: My buſineſs at the preſent, being not to enter into the large Field of the *Socinian* Controverſy; but to ſhew the much miſled generality of the *Quakers*, how *Ignorantly* and *Blind-fold* their pretended *Infallibility* is led into the moſt groſs and vile Hereſie that ever the *Enemy* ſow'd in the *Chriſtian* Church, which is that of the *Socinians*; and which, in Name, the *Quakers* do ſo much abhor.

And they exceed the *Impudence* of the very *Socinians*, in their bold *Effrontery* and loud *Blaſphemies* againſt this moſt *Fundamental* Doctrine of the *Chriſtian* Religion, The *Satisfaction* made to the *Juſtice* of *God* for our *ſins*, by the *Blood* of *Chriſt* outwardly *ſhed*; and our *Juſtification* thereby in the ſight of *God*. Mr. *Penn* ſays, That *If it is our Duty to forgive without a ſatisfaction receiv'd*; *and that God*

God is to forgive us, as we forgive others, then is a ſatisfaction totally excluded. The poorneſs of this Argument is expos'd in *Satan Diſrob'd*, Sect. 2. p. 15. to which (for ſaving Repetition) I refer the Reader. But here obſerve, how *Poſitively* and *Boldly* he denies the *Doctrine* of *Satisfaction*; he will not leave one *ſcrip* or *foot-ſtep* of it behind, it is not only *excluded* by him, but **Totally** *excluded*! yet will he deny himſelf to be a *Socinian!*

And ſpeaking of our *Juſtification, by the Righteouſneſs which Chriſt hath fulfilled in His own Perſon for us*, he ſays, in his *Serious Apology*, p. 148. *And indeed this we Deny, and boldly Affirm it, In the* Name *of the* Lord, *to be* The Doctrine of Devils, *and an* Arm *of the Sea of* Corruption, *which does now Deluge the whole World.* See this further enlarg'd upon, in *Satan Diſrob'd*, p. 17. with other Proofs to the ſame purpoſe, in that *Section*, where their *Defences* for themſelves are likewiſe conſider'd.

SECT. XII.

Of the Reſurrection *of the* Body.

THis the *Quakers* do poſitively deny. Mr. *Penn* makes *Nonſence* of it, and *worſe*. He compares it to *Tranſubſtantiation*, nay, to the *Alcoran*. In ſhort (ſays he) *if the compleat happineſs of the Soul reſts in a re-union to a Carnal Body, for ſuch it is ſown, then never cry out upon the* Turks Alcoran; *for ſuch a Heaven and the Joys of it, ſuit admirably well with ſuch a Reſurrection.*

Reaſon againſt Railing 1673. p. 138.

If the Reader thinks (as I did when I firſt read this) that Mr. *P.* meant this only of ſuch a groſs Conceit of the Reſurrection, as if our Bodies ſhou'd be in the ſame frail condition as now, and addicted to *Senſualities*. If the Reader think thus, as I did (for what elſe cou'd any one think) he will be, to his aſtoniſhment, undeceiv'd, as I was, in reading of what follows.

No *Chriſtian* ever held that there was not a great Change of the Body, in its *Qualities*, at the *Reſurrection*. It is ſown in *Weakneſs*, in *Corruption*; it is rais'd in *Incorruption*, and in *Power*, &c. And therefore if Mr. *Penn* meant no more than as aboveſaid, he wou'd diſpute againſt

againſt no *Chriſtian*. But alas! as you will find, they deny any *Reſurrection* at all of that Body which is *ſown*; *that* they leave wholly neglected for ever in its *Duſt*.

Some of them ſuppoſe a perfectly *New Body* will be made for the *Soul*; But others, that the *Soul* it ſelf is the *Spiritual Body*, which is mentioned 1 *Cor.* xv. 44. and conſequently that there is no other *Reſurrection* than at each particular Perſons Death, when the *Soul*, which they call the *Spiritual Body*, is freed from the *Natural Body*, never more to meet again.

And, in conſequence of this, theſe believe no *General Reſurrection*, no, nor ſome of them, any *End* of the *World*, every Man's *Reſurrection* being, as they ſuppoſe, *Perfected* at his *Death*, tho' obtain'd, in meaſure, before.

But let us return to Mr. *Penn*. In his Book above Quoted in the Margent, (*Reaſ. againſt Rail.* p. 134.) he is anſwering this material Objection, That if it be a *New Body* which is made for the *Soul*, then there is no *Reſurrection* of the *Body*: For that does not *riſe again* which never *lay down*.

And when St. *Paul* ſays, 1 *Cor.* xv. 42. (ſpeaking of the *Reſurrection* of the *Body*) that *It is ſown in Corruption, and It is rais'd in Incorruption*, &c. this cannot be true, unleſs it be the ſame *It*, that is, the ſame *Body*, which is ſpoke of in both *Branches* of the Compariſon. The Objection is in theſe words. *If the It in the Text be not the ſame Body*,

Body, how can it be call'd a Reſurrection; for that ſuppoſeth the ſame?

I Anſwer (ſays Mr. **Penn**) *If a thing can yet be the ſame, and notwithſtanding* Changed, *for ſhame let us never make ſo much ſtir againſt the Doctrine of* Tranſubſtantiation; *for the Abſurdity of it is rather outdone than equall'd by this* **Carnal Reſurrection.**

Firſt, The *Church* of *Rome* owes Mr. *Penn* thanks for ſo very kind a Repreſentation of *Tranſubſtantiation*, as to make it ſtand upon a better foot than the *Reſurrection of the Body*, which is an Article in our *Creed*, and receiv'd by the *Catholick Church* in *All Ages*.

Secondly, This is anſwering one Objection with another.

But *Thirdly*, As to his Objection: Cannot he apprehend a thing to be *Changed* in many of its *Qualities*, and yet remain the ſame in its *Subſtance?* For that is the preſent Queſtion: Quite contrary to that of *Tranſubſtantiation*, which ſuppoſes a *Change* of the *Subſtance*, the *Qualities* or *Accidents* remaining the ſame.

What does he think? Was not *Chriſt's* **Body** *Changed* in his *Transfiguration* upon the *Mount?* Was it not therefore the *ſame Body?* or did *Chriſt* take a *New Body?* That wou'd have been *Death*. For after a *Soul* is *Hypoſtatically*, that is, *Perſonally* united to a *Body*, their *ſeparation* is call'd *Death*. Unleſs he thinks that *Chriſt* took a *Body* no otherwiſe than as *Angels* have done, that is, not into any *Hypoſtatical* Union with his *Perſon*, but only as a *Cloak*, or a *Veil*, which he might

throw

throw off and *put on* again, without any alteration as to his *Perſon*. And if ſo, then *Chriſt* did not *die* upon the *Croſs* more than upon the *Mount*; that is, He only put off that *Bodily Garment*; but that was no *Death*, more than an *Angel* is ſaid to *Die*, when he lays down that Body, which he took up only for an occaſion.

But this has been diſcours'd of more fully, in the *Section* concerning the *Divinity* of *Chriſt*. In the mean time, let me give an eaſie anſwer to the two Verſes in the xv. *Chapt.* of the 1ſt *Epiſtle* to the *Corinthians*, which the *Quakers* make uſe of againſt the *Reſurrection* of the *Body*. One is *ver.* 37. *Thou ſoweſt not that Body which ſhall be.* The other is *ver.* 50. *That Fleſh and Blood cannot inherit the Kingdom of God.*

Anſw. *Fleſh and Blood*, while *Corruptible*, as ours is in this Life, cannot bear the *Incorruptible* State of *Heaven*. As it is expreſs'd in the ſame *ver.* in explanation of the Expreſſion. *Fleſh and Blood cannot Inherit the Kingdom of God, neither doth Corruption Inherit Incorruption.* But our *Corruptible Fleſh* will be changed in its *Qualities*, and put on *Uncorruptible Qualities*; and thus *the Dead ſhall be rais'd Incorruptible, and we ſhall be Changed*; *for this Corruptible muſt put on Incorruption*, &c. ver. 53. *&c.*

The ſame Anſwer will ſerve *ver.* 37. where the *Apoſtle* does Illuſtrate the *Reſurrection* of our *Bodies* by the *Reſurrection* of *Grain* that is *ſown* in the *Ground*. For the Body of ſuch

Grain

Grain is *chang'd* in its *Qualities*, but not in its *Subſtance*. The *Grain* muſt *die*, or elſe it will not *Fructifie* or *Riſe again*. In this *Death* it loſes ſomething, as the Husks; but it retains the *Subſtance* which riſes again, much alter'd from what it was ſown; for it riſes in the *Blade*, then the *Stalk*, *Ears*, and then the full *Grain* in the *Ear*. But to ſhew that the *Subſtance* is not alter'd in all this, we find that every *Grain* riſes the ſame it was *ſown*; if you ſow *Oats* you expect not a Crop of *Wheat*. And there is full as much Reaſon to ſay that God does *Anew* Create every Year all the *Grain* that grows in our *Fields*, without any reſpect to the *Grain* that was *ſown*, or any Natural Production from thence; as that we ſhall receive totally *New Bodies* without any Relation to, or any part of the Body that was *ſown*.

And as to Mr. *Penn*'s mighty Wonder, how a thing can be *chang'd* and yet the *ſame*, which he cannot comprehend, and compares to *Tranſubſtantiation*, it is ſo far from being any difficulty at all, that it proves the thing that is *changed* to be *the ſame*; becauſe otherwiſe, *It* were not *changed*.

If *George* be *chang'd* in *Quality*, in the State of his *Health*, or in *Reputation*, this is a certain proof that it is the ſame *George* ſtill. But if *William* be *chang'd*, this is no *change* in *George*. So that a thing being *chang'd* proves it to be *the ſame*. Nor is the greatneſs of the *Change* any *Difference* as to the *ſameneſs* of the *Perſon chang'd*. *Death* is a

great

great change, yet if *William* dies, it is *William*, even the ſame William that *liv'd*, who *dy'd*: And as ſure, it will be the ſame who ſhall *riſe again*, tho' undergoing another *great change*.

But I am now to tell you a very ſtrange thing, which I wou'd not believe when it was told me, till I ſaw it: And that is, that Mr. *Penn* does underſtand that Long and Elegant Deſcription of the Reſurrection of our Bodies, from the 35 *ver.* of the xv. *Chapt.* of the 1ſt *Epiſtle* to the *Corinthians*, *only of the Spiritual State of the Soul in this Life.* Theſe are his own words, *p.* 373. of his Book Quoted in the Margin; and repeating, *ver.* 44. *It is ſown a Natural Body, it is rais'd a Spiritual Body*, &c. he adds, p. 369. *I do utterly deny that this Text is concern'd in the Reſurrection of Man's Carnal Body at all. I will recite it* (ſays he) *with the five following Verſes*, which he there ſets down, but for Brevity I omit them, referring to the *Chapter*; and having repeated them, which ſpeak of the *Natural* and *Spiritual* Body, that the *Firſt Man is of the Earth Earthly, the Second is the Lord from Heaven*; and that *as we have born the Image of the Earthly* (that is of *Adam* in this Corruptible Life) *ſo we ſhall bear the Image of the Heavenly* (that is, at the *Reſurrection*, when our *vile Bodies* ſhall be made like unto *Chriſt's Glorious Body*) but Mr. *Penn*, pag. 370. having repeated theſe Verſes, goes on thus. *I ſay this doth not concern the Reſurrecti-*

The Invalidity of *John Faldo's* Vindication, &c. 1673.

on

on of Carnal Bodies, *but the* two States of Men, *under the* First *and* Second *Adam*; *Men are* ſown *into the World* Natural, *ſo they are the Sons of the* First Adam; *But they are* Raiſed Spiritually, *through Him who is the Reſurrection and the Life, and ſo they are the Sons of the* Second Adam——*who came to* Raiſe up *the Sons of the Firſt* Adam, *from their* Dead *to his* Living, *their* Natural *to his* Spiritual Eſtate. *But perhaps* (ſays he) *it will be objected that the 47th Verſe*, The firſt Man is of the Earth Earthly, *and part of the 9th Verſe*, We ſhall alſo bear the Image of the Heavenly, *ſeem to imply a* Bodily Reſurrection; *but let the whole Verſe be conſider'd, and we ſhall find no ſuch thing*, &c.

I will not take up the Reader's Time to repeat all his Arbitrary Interpretations. They are ſuch as will, by the ſame Liberty he uſes, take away the Literal *Adam*, and Literal *Chriſt*, as well as the Literal *Reſurrection*. And I have ſhewn, *Sect.* X. That the *Quakers* have *Spiritualiz'd* away all the *Body* and the *Being* of *Chriſt* into their *Light within*. Indeed, if the *Spiritualizing* Art be allow'd in this *Latitude*, there can remain no one word of *Certainty* or *Reality* in the whole *Bible*, or in any other *Book* or *Writing*, or in any *words* that Men can ſpeak.

When I urg'd to a *Quaker-Preacher*, towards a proof of the *Reſurrection* of *Bodies*, that Text, *Matt.* xxvii. 52, 53. that *many* Bodies *of Saints aroſe, and came out of the* Graves *after Chriſt's Reſurrection, and went in-*

to

to the Holy City, and appeared unto many; He made anſwer, That that was not meant of the *Literal* or *Earthly* **Jeruſalem**, that any *Dead Body* aroſe there, but of the *Spiritual* **Jeruſalem**, which *John* ſaw *coming down from Heaven*. And others told me, they heard the ſame Expoſition in a *Quaker-Sermon* at one of their *Meetings*.

Here we have *Spiritual* **Graves**, *Spiritual* **Dead Bodies**, *Spiritual* **Jeruſalems**, *Spiritual* **Reſurrection**, and *Spiritual* **Chriſt**, whenever any Text pinches them.

Among other Names of Reproach which Mr. *Penn* in his *Spirit of* Alexander *the Copper-Smith* (before Quoted, p. 4.) beſtows upon one of the *Separate Quakers*, he calls him *Hymenæus* and *Philetus*, *who* (as St. *Paul* tells of them, 2 *Tim.* ii. 18.) *concerning the Truth, have erred, ſaying that the* Reſurrection *is paſt already*. That is, they *Spiritualiz'd* it from the *Letter*, and meant it only of the **Spiritual** *riſing up* of *Chriſt* in our *Hearts*; which having obtain'd (as their *Light within* did aſſure them) their *Reſurrection* they ſuppos'd was *paſt already*, and they expected no other. But this, St. *Paul* calls *overthrowing the Faith*. And I have heard ſeveral *Quakers*, ſome of their *Preachers* ſay, That *they had already obtain'd the* **Reſurrection**, by **Chriſt** *having* **Riſen** *in their Hearts*; *and that they believ'd no other* **Reſurrection**, *nor expected any*.

And

And *G. Fox* ſays plainly in theſe words; *There's none have a Glory and a Heaven but within them.*

Great Myſt. p. 214.

I have told before, *p.* 74. of the *New-Quakers* in *America*, who, from this Notion of their having already obtain'd the *Reſurrection* (which, by the *Quaker*-Principle, all *Regenerate* Perſons have) turn'd off their *Wives*, becauſe *The Children of the Reſurrection neither Marry, nor are given in Marriage.* And becauſe *The Children of this World* (by which they mean the *Reprobate*) *do Marry*, therefore they declare *Marriage* to be of the *Devil*; and like better living in *common.* And that becauſe, as *G. Fox* wrote, they were come to the ſtate of *Adam* before his *Fall*, therefore ſome of them, particularly one *Mary Roſs*, ſtrip'd *Naked*, and was not aſham'd of *Nature*, or to follow its Dictates. But a certain Perſon coming too near this *Naked Vertue*, receiv'd ſuch a Token of her Love, as ſtuck to him; who bemoan'd and reveng'd himſelf in this *Diſtich* upon his *Adamical Miſtreſs.*

In Mariam Roſam
Per Mariam Juro, dolco quam vulnere Duro,
Deſere famoſam ſpinigeramque Roſam.

I hope the Reader will excuſe this *Trifling* upon ſo ſerious a Subject; the *Extravagant Folly* of thoſe I have to deal with makes it unavoidable.

For

For further proofs upon this Head; and the *Quaker-Defences* and *Excuſes* of their *Hereſie* herein, I referr to *Satan Diſrob'd. Sect.* 3. *p.* 26. where the **Quakers** *Laſt Shift* to cover this and other their *Vile Errors*, is laid fully open.

SECT. XIII.

Of the Holy Sacraments.

ACcording to the former rate they anſwer that Text, 1 *Cor.* xi. 26. of *ſhewing forth the Lord's Death* (by the Celebration of His *Laſt Supper*) *till He come.* That is, ſay they, with *Hymeneus* and *Philetus*, till His coming *Spiritually* in our *Hearts.* And they ſuppoſing that He is ſo come, there is an end of the time limited, for the Celebration of that *Ordinance* of *Chriſt.*

Tho' they cannot deny but that *Chriſt* was ſo come in the *Hearts* of the Holy *Apoſtles*, and of the pureſt *Primitive Chriſtians* and Bleſſed *Martyrs*, none of whom Dream'd of the time being thus expir'd; but did continue, and the *Catholick Church*, from their Days to this, in the Religious Obſervance of that *Holy Inſtitution*, thinking it obligatory, till his *coming again*, that is, at the *Literal Reſurrection* in the laſt day.

The ſame time that was limited to the continuance of the other *Sacrament* of *Baptiſm*, Mat. xxviii. 20. That is, *Always, even unto the end of the World*; as it is there ſaid by *Chriſt*, to his *Apoſtles*, and their *Succeſſors*. *Go ye and teach all Nations, Baptizing them —— and lo I am with you* (that is, you, and your *Succeſſors*, in the Execution of this *Commiſſion* of *Baptizing*, &c.) *alway even unto the end of the World.* For if this be the time, during which *Chriſt* promiſed to aſſiſt his *Commiſſion*, it muſt doubtleſs infer the like continuance of the things requir'd in the ſaid *Commiſſion*.

And I wou'd fain know from any *Quaker*, why *Teaching* does not ceaſe, as well as *Baptiſm*; ſince both are in the ſame *Commiſſion*, and the time of Continuance ſpoken equally of both. And the neceſſity of *Baptiſm* greatly inforc'd in the ſame *Commiſſion* (*Mark* xvi. 16) *Go ye unto all into the World---- He that believeth and is Baptized, ſhall be ſaved.* And upon the *Quaker* Pretence to *Infallibility*, and the *unerring* guidance of the *Light within Every particular Perſon*, why ſhou'd not all *outward Teaching* ceaſe as well as *Baptiſm*? For what need of *Teaching* to *Infallibility!* And is not *Teaching* an *outward Ordinance* as well as *Baptiſm?* And to laſt only till we are Taught? And does not the *Light within* teach ſufficiently? The *Quakers* dare not deny the *ſufficiency* of the *Light within*: Therefore there is greater need, by their own Principles, for the continuance of *Baptiſm*, than of *Preaching*; becauſe *Baptiſm* is an *Initiating* Ordinance, and there-

therefore always to be continu'd while there are any to be *Initiated* or *Admitted* into the *Society* of the *Church*. But *Teaching* does, of its own Nature, ceaſe, when Men are ſufficiently Taught: Therefore to thoſe who hold the *ſufficiency* of the *Light within*, outward *Preaching* muſt be wholly inconſiſtent. Yet they keep up *Preaching*, and aboliſh *Baptiſm*! All that can be ſaid is, That their Power of *Interpretation* is a very *Arbitrary* and *Deſpotick* Power: And we muſt ask no Reaſons. **Inward** *Baptiſm* muſt ſuperſede the **Outward**; but **Inward** *Teaching* muſt not; even to thoſe whoſe ſole *Foundation* is the **Inward** *Teaching*!

Let me here add one Obſervation for the ſake of thoſe who pretend that the *Baptiſm* which is ſpoken of *Mat.* XXVIII. 19. *Go ye and Teach all Nations*, **Baptizing** *them*, &c. was meant only of the *Spiritual Baptiſm*, or the *Baptiſm* with the **Holy Ghoſt**: Let me obſerve to thoſe, That *Chriſt* only is He who cou'd *Baptize with the* **Holy Ghoſt**. The **Holy Ghoſt** is *His* Gift *only*. To ſay that *Man* cou'd beſtow *God* (which the *Holy Ghoſt* is) is the higeſt Blaſphemy.

Men indeed are made *Miniſterial Officers*, by whoſe Hands *Chriſt* does beſtow the *Holy Ghoſt*, in the uſe of thoſe *Rules* and *Means* which He has appointed. And *Simon Magus* himſelf underſtood it no otherwiſe, *Acts* VIII. 18, 19. He deſir'd only to be made ſuch a *Miniſterial Officer*, through whoſe *Miniſtry* the *Holy Ghoſt* might be given. And in all the

Goſpel there is no ſuch Command given to any *Apoſtle*, as to *Baptize with the* Holy Ghoſt. Nor is it ſaid that any of them did *Baptize with the* Holy Ghoſt. That is the *Peculiar* of *Chriſt himſelf*, and ſpoke *Characteriſtically* of *Him alone.* John 1. 33. They indeed were Impowered, as *John*, to *Baptize with* Water; which being duly *Adminiſter'd* and *Receiv'd* according to *Chriſt*'s Inſtitution, He has promis'd the *Spiritual* Baptiſm *with the Holy Ghoſt* to go along with it, but as *His* Gift, not as the Gift of his *Miniſters*, by whoſe Hands He pleaſes to convey it. Therefore, if the *Quaker* Interpretation of *Mat.* XXVIII. 19. do's hold, it will follow, That the *Apoſtles* and their *Succeſſors* have power to *Baptize* with the *Holy Ghoſt*; Which is *Blaſphemy.* And this muſt be the conſequence, if when *Chriſt* gave them his Commiſſion to *Baptize all Nations*, the *Spiritual* and *Immediate Baptiſm with the Holy Ghoſt* be meant; and not the *Miniſterial* and *Mediate Baptiſm* of *Water.*

And as this Outward *Baptiſm* with *Water* was an *Ordinance* Inſtituted, as a *Means of Grace* whereby the Inward *Baptiſm* with the *Holy Ghoſt* was convey'd; it was therefore the *Form* appointed of Admiſſion into the *Society* of the *Church*, and thereby giving a Title to all the *Privileges* and *Promiſes* which are annexed to it: And likewiſe it was a *Publick* and *Avowed* owning of our *Chriſtianity.* Upon all which accounts it was neceſſary, even where the Inward *Baptiſm with the* Holy Ghoſt was already attained. As St. *Peter* ſaid, *Acts* X. 47. *Can any*

any Man forbid Water, *that theſe ſhould be Baptized, who have receiv'd the* Holy Ghoſt *as well as we?*

And St. *Paul*, tho' *Converted* and *Inſtituted* immediately from *Heaven*, was Commanded to be *Baptized* with *Water*.

And it is very obſervable, that among thoſe things wherein St. *Paul* was Inſtructed thus *Immediately* from *Chriſt*, he tells us 1 *Cor.* XI. 23. That one was the *Inſtitution* of the *Lords Supper*. Upon which he lays ſo great a ſtreſs, that he charges grievous *Diſeaſes*, ſent among the *Corinthians*, and *Death* it ſelf (*ver.* 30.) upon their *Neglect* and *Abuſe* of this *Holy Myſtery*. How then wou'd he have Cenſur'd the Preaching down this and the other *Sacrament* of *Baptiſm*, as *Carnal* and *Hurtful* things! And let me here ſeriouſly mind theſe *Quakers*, and Admoniſh others how their Neglect of the Outward *Ordinances* and *Signs*, has loſt to them the *Reality*, and the thing *ſignify'd*. For it had been impoſſible for any who had been kept in the conſtant Uſe and Practice of the *Sacrament* of the *Lords Supper*, to have forgot *Chriſt's* Outward *Dying* and *ſhedding of his Blood*, or to have turn'd it, as many of the *Quakers* have done, to mean nothing but his *Spiritual* Suffering *within us*; and that *Himſelf* is nothing elſe but *The Light within us*. As before is ſhewn in *Sect.* X.

I ſay, how cou'd any who frequently us'd to *ſhew forth the Lord's Death*, by the viſible Repreſentation of it in the *Sacrament* of the *Holy Communion*, by the *Bread* Broken, like his

Body; and the *Wine* Poured forth, as his *Blood* was upon the *Croſs*; how cou'd any who had practis'd this, and ſeen Perſons daily *Baptiz'd into* Chriſt's Death; *How cou'd ſuch* a one ever have ſo much as *Imagin'd*; How cou'd it ever have come into his Head to *Spiritualize* away the *Literal* Humanity and Sufferings of *Chriſt*? No: It cou'd never have been done. But the *Enemy* having once deluded Men into a neglect of the Outward *Signs* and *Seals*, *Pledges* and *Means of Grace*, whereby *God* Guarded and Fenced the *Soul* and *Spiritual* part of *his Religion* (as a *Kernel* is by the *Shell* in which it grows) the *Devil* having ſtoln from us the *Body*, or Outward part of Religion, the Soul ſoon Diſappear'd, and left behind it a noiſome *Carcaſs* of *Religion*: For *Religion* can no more live and be preſerv'd to us here, while we are in the *Body*, without *Outward* and *Corporal* Means, than the *Soul* can live to us *here*, while we are upon the Earth, without our *Body*; and hence the *Corporal* Service, the *preſenting our Bodies, as a living Sacrifice*, &c. is call'd our Reaſonable *Service*, Rom. XII. 1. And whoever goes about to ſeparate the *Bodily* from the *Spiritual* Worſhip, does as much *Murther* Religion, as he that ſhould ſeparate a *Man's* Soul from his Body.

This is ſo neceſſary and plain a Truth, that thoſe who take upon them to abrogate the *Outward* Inſtitutions of *Chriſt*, do, at the ſame time, *Invent* and ſet up others of their own; as has been before obſerv'd, of the *Quakers* Inſtitution of *Womens Preachings* and *Womens*

Womens Meetings, at the ſame time that they threw off, as *Carnal*, the *Sacraments* of *Chriſt's* Inſtitution.

Upon this poor *Pretence*, That *Baptiſm* is *not the putting away the Filth of the Fleſh, but the anſwer of a good Conſcience*, &c. 1 Pet. 3. 21. which *Text* they ſo underſtand, as that the *outward Baptiſm* is thereby *Diſanulled*, becauſe the *inward Baptiſm* is Preferr'd before it; and not reckon'd *Perfect* without it: That if one make no other account of *Baptiſm* but the *waſhing* of the *Skin*, it is indeed no *Baptiſm* to him; and he is wholly Depriv'd of the *Spiritual* Effects of it. And ſo it was in the Inſtitution of *Circumciſion* under the *Law*; The *Outward Circumciſion* of the *Fleſh* was not the chief thing meant by it, but the *Inward Circumciſion* of the *Heart*; as the *Apoſtle* ſpeaks, *Rom.* II. 28, 29. *For he is not a Jew, which is one outwardly; neither is that Circumciſion which is outward in the Fleſh: But he is a Jew, who is one inwardly; and Circumciſion is that of the Heart, in the Spirit, and not in the Letter.* Will it follow from hence, that there were no *outward* and *Literal* Jews? Or that there was not an *Outward* and *Literal* Circumciſion under the *Law?* But tho' the *Outward Circumciſion* was not the *Circumciſion*, i. e. not that *Alone*, unleſs the *Inward* did accompany it; yet the *Outward Circumciſion* was Commanded, and that under pain of *Death*. Thus both *Baptiſm* and the *Lord's Supper* are as poſitively Commanded under the *Goſpel*, as *Circumciſion* and the *Paſſover* were under the *Law*: And yet neither the *Water* in

Baptiſm, nor the *Bread* and *Wine* in the *Lord's Supper* are the *Things* themſelves, or *Alone*, without what is *ſignify'd* by them. But notwithſtanding, they are as *Indiſpenſible*, and *Uſeful* to *Chriſtians* as the other *Inſtitutions* were to the *Jews*. And as none but *Chriſt*, who was Greater than *Moſes*, cou'd put an End to the *Inſtitutions* of *Moſes*: So can none but *Chriſt*, or ſome *Greater* than *He*, put an End to His *Inſtitutions*, or ſay that they are *Determined*.

But having Treated particularly of this Subject, ſince the *Firſt Edition* of this Book, I will not enlarge any farther here.

Only let me tell the *Quakers*, That their *Objections*, which are anſwered in that *Treatiſe*, are moſtly the ſame which the *Socinians* have ſet up againſt theſe Two *Holy Sacraments*; That they may ſee out of whoſe *Quiver* thoſe *Arrows* came, which they have ſo deſperately *Shot* againſt the *Sacred Inſtitutions* of *Chriſt* our *Lord*.

And let *Them* and *Others* obſerve this with it, That as far as any have gone from the *Outward Ordinances* of *Chriſt*'s Appointment, ſo far have they been carry'd from the True *Faith* of what was *Exemplify'd* and *Guarded* by ſuch *Outward Seals* and *Sacraments* of it.

Thus the *Socinians*, having thrown off, or *ſlighted* the *Sacraments*, have loſt the True *Faith* in the *Divinity* of *Jeſus*, and have rejected *Him* from being the *Chriſt*, or *Word* of *God*. Which they ſay only *Dwelt* in Him, or *Inſpired* Him; but was not *Perſonally* United to Him.

Him. Thus ſay the *Quakers*; and to this have they come, by throwing off the *Sacraments* and other *outward* means, which *Chriſt* commanded; and to which He has promiſed His *Bleſſing*, which they juſtly *Forfeit*, who think themſelves wiſer than *He*, by *Neglecting* or *Deſpiſing* His *outward Inſtitutions*, as *Ineffectual* to ſecure His *Religion*.

Since my *Diſcourſe of Baptiſm* was Printed, I ſent a Book to a very *Learned* and *Judicious* Friend of mine, and one particularly skill'd in all the *Northern* Languages; who return'd me ſome Obſervations of his to fortifie my firſt *Section* concerning the true ſignification of the word *Baptize*; and to ſhew that this *Northern*, as well as the more *Learned* part of the World, have always underſtood it in the ſame ſence that I have given, to mean an *Outward* and *Literal* **Waſhing**; and that even in *Matth.* xxviii. 19. And, to gratifie the Reader, I have annex'd theſe Obſervations at the end of this Book, not having them now by me, to be ſet down in this Place.

SECT.

SECT. XIV.

Some Remarks upon George Whitehead's *CREED.*

IT has been a great and juſt Complaint againſt the *Quakers*, that they wou'd never give us any *Creed* or *Summary* of their *Faith*. They find fault with others; but tell not what they hold themſelves. They dwell upon *Negatives*, but love not to ſpeak in the *Affirmative* what they wou'd be at.

Well! Now *G. Whitehead* has, *at laſt*, done it, in the *Introduction* to his *Innocency Triumphant*, which he Entitles thus, *Our Chriſtian Teſtimony re-aſſum'd in the Affirmative.*

And ſo far he keeps pace with the *Apoſtles Creed*, that he compriſes it in juſt *Twelve Articles.*

But (alas!) when you come to conſider them, they do not go cleverly off from the aboveſaid Damnable Errors of the foregoing *Quakers*; but, on the contrary, he words his new *Confeſſion of Faith* in ſuch *Dubious* and *General* terms, as may indeed, at firſt ſight, deceive an unwary Reader; but yet keeps off contradicting the Heart of the Hereſie, which he ſtill preſerves ſafe and untouch'd: And not only ſo, but often with a ſlily inſinuated Excuſe and Defence of it.

Thus

Thus in his firſt *Article* he confeſſes *Jeſus* to be the *Chriſt*. *Even the ſame Jeſus Chriſt who was born of the Virgin* Mary *at* Bethlehem, *&c.* This won'd ſeem a plain Confeſſion to the Chriſt *without*; that it was meant of that Man *Jeſus Chriſt*, and not only of the *Light within.*

But then when you conſider that (as above-ſaid) they attribute the Name of *Chriſt* to their own *Light within*, and to every one of *Themſelves*, as well as unto *Jeſus Chriſt*, then it will appear that this *Confeſſion* of *Whitehead*'s is a meer *Fallacy*; while it attributes no more to *Jeſus Chriſt* than to *George Whitehead!*

But let us not wrong Honeſt *George*! He confeſſes, *Art.* 10. in theſe words, *Our Miniſters do not teach, that the Name of* Jeſus *and* Chriſt *belong to every* Member *in the* Body (*or* Church) *as* **Amply**, *as to Chriſt the Head.*

And that you may take notice of it, the word **Amply** is put in a different Character, in old **Black** Letters, leſt you ſhou'd miſtake, and think that *George* was *Chriſt* as **Amply** as *Jeſus.*

That was *modeſt* indeed! But then, *George*, *Thou* art *Chriſt* as well *as Jeſus*, tho' not ſo **Amply**: And then your *firſt Article* above Quoted, which calls *Jeſus* the *Chriſt*, means no great matter; but is rank *Sophiſtry* and *Dodging*, and caſting a Miſt before the Eyes of poor deluded People: For I have that Charity for a great many of your Followers, as

as to think that they do not know thoſe *Depths* of *Satan*, and that *Myſtery* of *Iniquity* into which *thou* and *others* have led them: And out of which thou doſt not deſire to Reſcue them, but to bind them faſter in it, by this thy *Equivocating* and *Jeſuitical Confeſſion of Faith*. As *Article* 2. where you confeſs (with the *Socinians*) Chriſt's *coming in the Fleſh*. That is, as before explain'd, taking Fleſh upon him as a *Veil* or *Garment*; but not, in the Language, and true Senſe of the Scripture, That he was *made* Fleſh, *John* 1.14. that is, took it into his *Perſon*, and joyn'd it in a *Perſonal* Union with his *Divine Nature*; ſo that (as it is expreſs'd in the *Athanaſian* Creed) *as the Reaſonable Soul and Fleſh is one Man, ſo God and Man is one Chriſt*. If you had believ'd what is contain'd in theſe words, you wou'd not have ſcrupl'd ſetting it down *in theſe words*; which muſt have given the beſt ſatisfaction, if it had been your deſign to have given ſatisfaction, without any reſerve for that wicked Hereſie which you wou'd ſeem not to plead for, yet in ſuch words as you might eaſily afterwards explain to mean nothing againſt it.

Article 7. You ſay, *We own no ſuch ſaying as that the Holy Doctrine or Divine Precepts of Scripture is either Duſt, Death, or the Serpent's-Meat*. But you ſay that wicked Men have Perverted the Scriptures. That no Body can deny to *You*. But what then? Is the *Holy Word of God*, therefore, become *Death*, and *Serpent's-Meat*, becauſe you have made it

Death

Death unto your ſelves? *God forbid*, ſays St. *Paul*, *Rom.* viii. 13. in anſwer to the ſame Argument which you bring; *Wherefore the Law is Holy, and the Commandment Holy and Juſt and Good*, tho' the **Unlearned** *and the* **Unſtable** *wreſt them to their own Deſtruction*, 2 Pet. iii. 16.

But what was it you call'd *Duſt* and *Serpents Meat?* Was it nothing elſe but the *Ink* and the *Paper?* Did any Body ever ſay that *Theſe* were no *Duſt?* Or is *that* any part of the Conteſt betwixt us? Was it the *Ink* **Only** and the *Paper* of which you doubt (as before Quoted in the *Quaker's Refuge*) whether *Moſes* or *Hermes* was the Pen-Man? Thou meanedſt *verily*, which of them made the *Pen*; that was all, upon the word of a *Quaker*! Was it the *Pen* or *Ink* of which you doubt, that ſome of it was not ſpoken *by the Inſpiration of the* **Holy Spirit**? And whether ſome of it was not ſpoken by the *Grand Impoſtor*? *Some by* **Falſe Prophets**, *and yet* **True**; *ſome by* **True Prophets**, *and yet* **Falſe**.

The *Ink* or *Paper* are neither *True* nor *Falſe*, but the *Doctrine* only which is written in them. And therefore, *George*, notwithſtanding all thy meally Modeſty, it is, It is indeed, *George*, it is the very *Doctrine* of the Scriptures which you Blaſpheme as *Duſt* and *Death* and *Serpent's Meat*, on purpoſe to bring Men off from trying your Pernicious Hereſies by thoſe *Sacred Oracles*, and to make your Followers truſt wholly to your *New Light within*; in compariſon of which it is that

that you vilifie the *written Doctrine* and *Precepts* of God, which are moſt oppoſite to all your *Groſs Deluſions*; it is not the *Ink* nor the *Paper* that you quarrel at. No, they do you no hurt: But it is the *Law* and the *Teſtimony*, according to which *written Word*, if any do not teach, the ſame Holy Scriptures do Inſtruct us, *it is becauſe there is no Light in them.* Iſai. viii. 20. No *Light*! **George**! Mark that! Your falſe Pretence to the *Light within* is here overrul'd, and to be meaſur'd by the *written Word*, *without*. Theſe are *hard ſayings* to the *Infallible Friends*! And it was for the ſake of theſe, and ſuch like Texts, which Detect and Explode the miſerable *Ignorance* and *Blaſphemy* of theſe Pretenders to *Light*, which made *Thee*, Friend *George*, in this ſame Book, to which *Thou* haſt prefix'd *Thy* aboveſaid *Affirmative*, **Confeſſion of Faith**, p. 28. *Excuſe* and *Juſtifie* the *Diabolical* Suggeſtions in the *Quaker's Refuge* againſt the Authority of the *Sacred Scriptures*, by ſaying, that it *Queſtion'd but of ſome* (of the Scriptures) *not all*, as I have ſhewn before.

But now come, *George*, we are near an end, and we know not if ever we ſhall meet again; tell me, in the *Plain*, *Downright*, *Honeſty* and *Simplicity* of thy *Light within*, Didſt *Thou* mean no more by this *but* that only *ſome* and not *all* the *Ink*, was *thick* and *muddy*, and fit for *Serpent's-Meat*; and that only ſome *Sheets* of the *Paper*, or *Parchment*, or *Barks of Trees* on which they wrote in ancient time, and might write the Scriptures, for ought

thou

thou knoweſt, was courſe and ugly? Is all thy Malice only againſt thoſe baſe *Printers* or *Writers* who prophane the *Letter* by poor ſneaking Impreſſions, and provide not good *Ink* and *Paper?*

If *thou* thinkeſt all this to be *Raillery* not becoming *thy* Gravity: See, I pray thee, if it be any thing more than what *thou* ſetteſt forth as the very *true* and *only* Reaſon for thoſe vile Epithets which thou and thy Friends do beſtow upon the *Holy Scriptures* of *God.*

And be aſham'd and bluſh (if thou canſt) for that *Silly* and *Childiſh* come off, with which thou *Gravely* undertakeſt to *Banter* all Mankind, as if all your *Ignominies* and *Contempt* caſt upon *Scripture*, were to be underſtood only of the *Ink* and *Paper.*

Nor is thy ſalvo more Ingenuous in the *Eleventh Article* of thy aforeſaid *Creed*, wherein thou endeavoureſt to reconcile the *Heretical* Notions of thy *Sect* againſt the true *Incarnation of Chriſt*, calling his *Body* a *Figure*, *Veil*, &c.

It is really (ſay'ſt thou) *contrary to our Faith and Principle to make Chriſt Jeſus himſelf* **only** *a* **Figure**, *a* **Veil**, *or* Garment. Here the word **only** (as the word **Amply** in the *tenth Article*) is put in great **Black** Letters, to ſhew the ſtreſs thou lay'ſt upon it. And to diſcover thy *Sophiſtication*, thou ſay'ſt, That *Chriſt Jeſus* is not **only** a *Figure*, or a *Garment.* Not **only**! No more is a *Cloak* or a *Veil.* It is not **only** a *Garment*; for it is *Cloath*

or

or *Stuff*, and may be put to many other uſes. There is no one thing in the World, that is **only** one thing. It may be taken under more conſiderations than one.

But this (as I obſerv'd at firſt of thy *Equivocating* manner) is but a *Negative* Confeſſion. Thou telleſt us what *Chriſt Jeſus* **is not**. Not **only** a *Veil*, *Figure*, &c. ſo we may ſay that he is not **only** *Man*, not **only** *God*; that God is not **only** *Juſt*, not **only** *Merciful*, &c.

But, *George*, this is not ſaying what he *Is*. He may be *any thing*, a *thouſand things* notwithſtanding of all thy *not onlys*.

And thou uſhereſt in this *Article* with more Solemnity than any of the reſt (that we may not ſuſpect thee) with a *Really*. *It is* **Really** *contrary*, &c. as above Quoted.

But Really, *George*, this is not *Re-aſſuming your Chriſtian Teſtimony*, *in the* **Affirmative**, as thou doſt promiſe in the Title to this thy *Creed*.

We did not want to know what was *contrary* to your Tenets; this is ſtill hiding your ſelves in the dark, in *Negatives*: But we wou'd know *Affirmatively*, what it is you do Profeſs; and this thou didſt Promiſe; and this thou haſt not Perform'd.

Therefore tell us plainly, did *Chriſt* aſſume *Fleſh* not **only** as a *Veil* or a *Garment*, (like *Angels* when they appear'd in *Bodies*) but did he take *our Fleſh* into his own *Subſtance* and *Nature*, ſo as to make it one *Perſon* with Himſelf, as *our Fleſh* is part of our *Perſon*, of our

our *Subſtance*, and our *Nature*? Was it thus that Chriſt *Cloathed* himſelf in *Fleſh* and *Blood*? If, in this ſenſe, you wou'd mean that he took Fleſh, or was *made* Fleſh, we will not Quarrel with you for the word *Garment* or *Veil*; for ſo it may be ſaid, that our *Soul* is *Clothed* with our *Body*, as with a *Garment* or *Veil*. It is not *words*, but the *meaning* that we contend about. And you cannot ſatisfie the World, nor your own Conſciences with this Dodging about *words*, while you ſhun to declare what you mean by them.

Nay, you do not ſhun to declare what you mean by them. That is, on the *Socinian Heretical* ſide (as above is ſhewn) *to wit*, that *Chriſt* did not aſſume *Fleſh* into his *Nature* and *Perſon*.

But when you wou'd impoſe upon us, then you Dance about the words *Veil* and *Garment*, and will not deny the wicked *Hereſies* of thoſe before you; but rather inſinuate *Excuſes* and *Defences* for them, as I before obſerv'd.

Thus, in this ſame *Eleventh Article* we are now upon, after your full and *Affirmative* Declaration (as aboveſaid) you ſuborn two *Texts* as Favourers of your *Damnable Hereſie* before-told. Yet (ſay you ſlily) *His Fleſh was called the* Veil, *Heb.* x. *and he took upon him the Form of a Servant, and was made like unto Men, and was found in the* σχήματι Shape *or* Figure *of a Man.* Philippians ii. 6, 7.

Ah *George* ! *George !* I cou'd forgive thee any thing but this. What ! Put upon us at this rate ! And with a fine Quaker *Really* too ! But tell us, among Friends, didſt thou not *Really* know, *George*, that the word **Veil**, *Heb.* X. and **Figure**, *Phil.* II. Meant nothing at all of what *thy Friends* mean by them in this Controverſie? Know then, *George* (if thy *Light* has hitherto forgot to tell thee) that the *Veil* in the *Temple*, that is, the Partition-wall which encloſed the *Holy of Holies* from the reſt of the *Temple*, was a *Type* of *Chriſt :* And that as that *Veil* was rent from the Top to the Bottom, at the *Death* of *Chriſt*, and ſo open'd a way into the *Holy of Holies*, which was kept ſhut before, none but the *High Prieſt*, who was a *Type* of *Chriſt*, entering into *It*, and that but once a year, with the *Blood* of *Expiation*, which *Holy of Holies* was the *Type* of *Heaven*: And this ſhewed that Entrance into *Heaven* was only to be obtain'd by *Jeſus* our true *High Prieſt*; and that by the Offering of his *own Blood* (which by the way, was not *his own Blood*, if he did not aſſume it into his own *Subſtance* and *Perſon*; otherwiſe, he only carry'd it in, as the *High Prieſt* did the *Blood* of *others*, but not *his own Blood*) and as the breaking of the *Veil* opened the Paſſage into the *Holy Place*, Eph. II. 14. ſo the breaking of Chriſt's *Body* on the *Tree*, broke down the *Partition-wall* which was betwixt us and *Heaven*, and open'd the Paſſage into Eternal Life; which otherwiſe had ever been kept ſhut againſt us.

And

And this ſhews the neceſſity of Chriſt *without*, and of his *Bodily* Sufferings, *without the Gates* of *Jeruſalem* (Heb. XIII. 12.) and the *Literal* ſhedding of his Blood as an *Atonement* for our Sins; and not only as a *Type* or *Figure* of the *Light within* the *Quakers*; as the Father of all Lyes has Blaſphemouſly taught them. And as you have heard above Quoted from them.

And which, thou *George Whitehead*, and all the *Now Quakers*, if they had but one Dram of the Spirit of *Chriſtianity* in them, wou'd Renounce and Deteſt, and with Zeal Diſown the Authors of ſuch *Doctrines of Devils*, and not *Palliate* and *Excuſe* them, as even thou, *George*, doſt, and ſeek'ſt to ſodder their Leaky *Infallibility*, that thou may'ſt Inherit it. But if thou haſt *ſown the wind*, thou wilt *Reap the Whil-wind*, Hoſ. VIII. 7.

And now I have told you in what Senſe Chriſt's *Body* is call'd a *Veil*, Heb. X. But what has this to do with the Senſe in which the *Quakers* above Quoted do call it a *Veil*?

They call *It* a *Veil*, that is a *Garment*, in contradiſtinction to *Its* being Chriſt's *Subſtance*, and of his *Nature*.

But *Heb.* X. It is call'd a *Veil* in Relation to its *Type*, the *Veil* of the *Temple*.

And theſe are as quite different Conſiderations as can be, as far diſtant as Eaſt from Weſt: And yet *George Whitehead* brings in the one to ſupport the other; which is a groſs Sophiſtication, and, if not the height of *Ignorance*, it is a *Malicious* Deceit.

As is his Application of that other Text, *Phil.* II. where *George Whitehead* brings in the word *Figure*, which is not in the *English* Translation: But let him have it. He himself makes it Synonymous to *Shape: Who being found in the* Shape *or* Figure *of a Man*, &c.

And now what Relation has this to the calling *Christ Jesus* a *Type* or *Figure* of their *Light within?* Which I have shewn above out of the *Quakers* Books.

A *Type* and a *Shape*, are things so distant as to have no Relation at all, or Likeness to one another. A *Type* is being the *Fore-Runner*, or *Shadow*, which points out something to come: But what has this to do with the *Shape* of ones Body? And because the word *Figure* may be apply'd either to a *Type* or a *Shape*; therefore *George Whitehead* brings it where he confesses that it means a *Shape*, to justifie the *Quaker* Blasphemy of calling him a *Type* of their *Light within*; I suppose *George Whitehead* will not say that *Christ Jesus* is the *Shape* of their *Light within*; and that is the meaning he puts upon the word *Figure* in this Text; and therefore he can make no advantage of it to his Cause, he brought it in only as an *Amusement*.

I cou'd give several other Instances of the like Ingenuity and Craft in the *Quaker Answers*: But I intend not this for a thorough Examination of all their Errors; only to give the Reader a short view of their Principal and most Monstrous Heresies; and to provoke them (if possible) to a serious consideration of them.

At

At leaſt, I hope what has been ſaid will be ſufficient to keep others from going into their Snares; till they have clearly and fully given ſatisfaction to what is here objected againſt them.

And let them either juſtifie what is plainly Quoted out of their Books: or freely diſown and condemn the Blaſphemous Errors of *G. Fox* their firſt *Apoſtle*, and others of their Party.

But if they will not do this latter, for ſpoiling of their *Infallibility:* Then let them ſtick to their *Infallibility*.

If they will do neither, then we may truly judge them to be *Self-condemn'd*.

And, in the next place, That they have more concern for their own Honour, than for the Honour of *Chriſt*, or Truth of the *Goſpel*; who will refuſe or ſcruple to condemn the moſt Monſtrous *Blaſphemies*, but ſeek rather to *Cover*, *Palliate*, or *Excuſe them*.

If they think that I have wrong'd them in this Character, let their Vindication appear, in a *Clear*, *Plain*, and *Categorical* Anſwer to what is ſaid above. Let that be the *Criterion* to judge of their Sincerity. And ſo I leave them as to this Point.

And now I have one word to ſay to thoſe *Quakers* of *Turners-Hall*.

Theſe have thrown off the Pretence of *Infallibility*. Yet they will be *Quakers* ſtill.

They own Chriſt *without*; and Redemption through his *Blood*. Thus far they are return'd to the *Orthodox Faith*.

But they ſtick ſtill to the *Quaker* Spirit in denying the *Sacraments* which *Chriſt* Ordained in his *Church*: And in the *Schiſm* which *G. F.* the firſt *Infallible Quaker*, made from the *Church*, and that upon the account of their own *Infallibility*. Now how can theſe, who have thrown off that Blaſphemous Pretence to *Infallibility*, remain ſtill in that *Schiſm*, which is grounded only upon that *Infallibility*?

But farther, a *Falſe* Pretence to *Infallibility* is not only an *Error*, but it is an high *Blaſphemy*: and can proceed from none but the *Spirit* of *Deluſion*. And therefore whatever comes from that *Spirit*, is juſtly to be ſuſpected.

Now it ſeems Incredibly ſtrange, that thoſe who have Detected the *Fundamental Forgery*, ſhou'd yet ſtick to that ſame *Spirit* in other things! And thoſe of no leſs conſequence than the tearing *Chriſt's Body* in pieces, and breaking the *Communion of Saints*, by *Schiſm*; and throwing off thoſe outward *Ordinances* which are of *Chriſt*'s own Immediate Inſtitution, and Commanded to be continu'd *till his Coming again*; and Appointed by him as *Means* of *Grace*, and therefore are the Grounds of our *Hope* of *Glory*.

But I thank God, I have found in ſeveral of them a good Diſpoſition towards receiving again the *Sacraments* of *Baptiſm*, and the *Lord's Supper*: They have learnt to ſpeak of them with Reverence; and wiſh they had never been diſuſed;

diſuſed; and are ſenſible that great hurt has thereby come to the *Faith*, eſpecially among the *Quakers*, who for want of theſe *outward* and *viſible ſigns*, have loſt the *Subſtance*; and *ſpirited* away the Reality of *Chriſt*'s *Natural Body*, and His *Bodily* ſuffering for us, together with thoſe Holy *Sacraments* which He Inſtituted for the continual Commemoration thereof.

But there is a time for all things: And theſe Beginnings will, I hope, grow into a Perfect Reconciliation of theſe miſled People to the *True Chriſtianity*; and the *True Church* of *England*, from which they have ſo unhappily and cauſeleſly divided.

It is this year, juſt * *Forty* years ſince their firſt appearing in *London*. *London* is the *Center* of all of them through the World: Whithers Deputies come every year from the *Weſt-Indies*, and all other their Colonies through the World. Such *Intelligence* and *Politick Inſtitution* is no where elſe to be found, but among the *Jews* and the *Jeſuits*. And therefore I begin with them here in *London*, that, if it pleaſe God, their *Return* may proceed by the ſame Steps, and in the ſame Rode by which their Deceivers have led them: And I pray God that they may now at laſt find Reſt, and arrive ſafely in *Canaan*, after their *Forty* years wandering through the *Waſt* and *Howling* Wilderneſs, wherein were *Fiery-flying Serpents* of Mortal *Hereſie* and *Error*.

* *The firſt Edition bears Date the 28th of* Feb. 169⅔.

SECT. XV.

That Popiſh *Emiſſaries firſt ſet up* Quakeriſm *in* England.

EDward *Burroughs*, who wrote the Preface to *George Fox*'s *Great Myſtery*, Printed 1659. tells us that the *Quakers* firſt appear'd in *England Anno* 1650. and came firſt into *London Anno* 1654.

Then it was that *Rome* was reaping a plentiful Harveſt which they had long been ſowing, by ſetting up, in that *Univerſal Toleration*, Multitudes of various *Sects*, on purpoſe to *Divide*, and ſo *Confound* their only ſubſtantial Adverſary the *Church* of *England*.

They dreſs'd *Enthuſiaſm* in ſeveral Shapes and Forms, of *Presbyter*, *Anabaptiſt*, *Independent*, *Quaker*, *Muggleton*, and a long *&c.* which differ only in degrees.

See Foxes *and* Firebrands, *Printed* 1680. p. 15 &c.

Of this many Inſtances may be given, and Proofs undeniable. *Enthuſiaſm*, when it is a Deluſion, or falſly pretended, is the ſureſt means to overthrow all *Church-Government* and *Order*, and all *Sobriety* of *Religion*; for it is no leſs than *Blaſphemy*, falſly to pretend to *Extraordinary* Inſpirations from God.

And

And this Doctrine of *Enthuſiaſm* came chiefly from the *Church* of *Rome*: *Labbade* a *Jeſuit* ſet it up in *Holland*; and *Rob. Barclay* the *Quaker* was tinctur'd in his younger years in the *Scotch Convent* at *Paris*, and *John Vaughton* was a *Roman Catholick*, who is now a great *Preacher among* the *Quakers* in *London*, and *William Southby* a *Preacher* now among them in *Penſylvania*. But God has puniſh'd them, by ſending the ſame *Spirit* among themſelves: And has made a great Fraction in the *Church* of *Rome* by the growing *Sect* of the *Moliniſts*, or *Quietiſts* in *Italy*. There is a *Sect* like unto theſe roſe up in *Germany*, call'd *Pietiſts*; ſome of whom I am told have been in *London*, and own'd as Brethren by the *Quakers*, and gone many of them to *Penſylvania*.

The *Quaker Infallibility* was contriv'd on purpoſe to bring Men back to the *Infallibility* of the *Church* of *Rome*, by theſe ſteps. Firſt, the *Infallibility* was plac'd by *George Fox*, and all the *Primitive Quakers* in every *ſingle Quaker*, as I have ſhewn. This moſt Ridiculous Pretence, the *Jeſuits* well knew, cou'd not long be Tenable: and that it would Roll naturally into the *Infallibility* of their *Church* or *Meetings*; which it is already come to, as has been abundantly made appear.

And now there is but one ſtep behind, and that is, to Diſpute the *Infallibility* betwixt the *Two Churches*, that of *Rome*, and that of the *Quakers*: And the Iſſue of this who does not ſee, when their *Succeſſion* and other *Marks* of the *True Church*, come to be compar'd together.

Of

Of all the *Diſſenters* now in *England*, the *Quakers* have come neareſt to the *Church* of *Rome*: They only have taken up the *Popiſh* Pretence of *Infallibility* (unleſs they will bring in *Muggleton* for a *Third Man*) none other except *Papiſts* and *Quakers* do now ſet up for it. Nay, the *Quakers* have, more *Bare-fac'd* than any, openly ſided with the *Papiſts*, againſt All the *Proteſtants*, eſpecially the *Church* of *England*. They have taken pains to *Re-print* and Publiſh, with great *Approbation*, the moſt violent *Invectives* of the *Church* of *Rome* againſt the *Proteſtants*, and chiefly the *Church* of *England*: And have *Abetted* and *Enforc'd* the *Popiſh* Arguments againſt us. *Joſiah Coal* (of the firſt *Rank* of *Worthies* among the *Quakers*) wrote a Book, which he call'd, *The Whore Unveil'd*, Printed 1665. wherein he *Re-printed* (and ſet it down at large in his *Title Page*) a moſt *ſenſeleſs*, but *bitter Libel* of one *A. S.* a *Papiſt* againſt the *Church* of *England*, and other *Proteſtants*; wherein he calls our *Clergy*, *Intruders*, *Thieves* and *Robbers*, *Hypocrites*, *Ravenous Wolves*, and *Murtherers*, *Sons* of *Belial*, *Falſe-Prophets*, and *Prieſts* of *Baal*. Which being the very words which the *Quakers* have *Chim'd* over and over againſt us, we ſee from whom they have learn'd them; and with whom they take part againſt us. And beſides theſe words, which you will find in *Coal*'s Book, p. 48. he ſets down p. 50. this *Delicious Bit* of that *Vile* A. S. where he calls our *Holy Bible*, a *Brazen-fac'd Book*, *Unjuſt*, *Corrupt*, and *Perverſe Bible*. And p. 40. *Joſ. Coal* is ſo far from finding fault with

with this, that he joins with him in it, ſays, that it *does not concern them* (the Quakers) to Anſwer it; but *leaves them* (the *Proteſtants*, whom he impudently calls *Sectaries*) *to anſwer for themſelves*, this *Charge* againſt *their Bibles and Miniſters* (theſe are his words) *whoſe Cauſe* (ſays he) *I am not engag'd in.* Not in the Cauſe of the *Bible*, more than of our *Miniſters*! See more of this in the *Gleanings* to *Satan Diſrob'd*, Sect. III. N. 3. p. 9. Here we ſee from whom they have learn'd their Contempt of the *Holy Scriptures*, as well as of the *Sacred Miniſtry*, their vain pretence to *Infallibility*, and all their *Billingsgate* againſt us. Theſe *Features* of the *Child* do plainly enough denote the *Father*. But more expreſly their Notion of *The Catholick Church*, which they (as the *Papiſts*) confine to their own Communion alone. Of which ſee *Satan Diſrob'd*, Sect. V. N. 10. p. 41. And, as a conſeqnence of this, *Damning* all the *World* but *Themſelves*. Of which ſee the Proofs in the next *Section*, in a ſtrain far out-doing their *Maſters*.

They have exceeded them in every thing; And Improv'd the *Errors* which they had learn'd from them. Thus from their vain Conceit of their own *Infallibility* and *Perfection*, even *Equal* to *God*, as before is ſhewn, *George Whitehead* aſſerts, *That the Righteouſneſs which God effects in us is not Finite, but Infinite.* *The Voice of Wiſdom*, p. 36. Here they aſſume *Infinity*, as well as *Infallibility*, i.e. a *Made Infinity* beſtow'd upon them

them *by God:* Such a *Made Divinity* as the *Socinians* allow to *Chriſt.* See this aſſertion of *G. Whitehead*'s farther Examin'd in *Satan Diſrob'd*, Sect. 2. N. 7. p. 24.

But if you will ask, How cou'd *Infinite* Righteouſneſs *Fall? G. Fox* will anſwer you, who wrote, *That he was beyond the State of the firſt* Adam *that Fell; in the State of the ſecond* Adam *that never Fell.* And in a Printed *General Epiſtle* of his to the *Quakers*, which I have now before me, he ſays, *Who hath any thing againſt my Way, who never Fell nor Changed.* And he concludes, *This is the Word of the Lord God to you all*; and *ſpread this abroad.* He ſaid, that *His Marriage was above the State of the Firſt* Adam *in his Innocency, in the State of the ſecond* Adam *that never Fell.* This was in a Letter he wrote in Defence of his Marriage, which *William Mucklow* (among others) has ſeen: Therefore let it not be forgot in the New Edition that is on foot, of *G. Fox*'s Works. If any doubt of this, ſee *The Spirit of the Hat*, p. 42. He marry'd an old Widow, who was paſt the Age of *Child-bearing*, and ſaid, That ſhe was a *Figure of the Church coming out of the Wilderneſs.* And therefore, that ſhe muſt not be *Barren*, but wou'd as *Sarah*, bring forth an *Iſaac* in her old Age. With this he pleas'd himſelf; and this was given forth, and certainly expected among the *Quakers.* For, to Feed, and at laſt Expoſe their Deluſion, ſhe grew *Bigg*, as if with Child, and the *Spirit of Diſcerning* fail'd them; for all things were provided

vided for the *Lying in*; and the *Midwife* attended ſeveral Weeks in the Houſe, till *Belly* fell, the *Figure* was ſpoil'd, and the *Quakers* diſappointed of their *Iſaac*.

This their preſumptuous pretence to *Miracles* and Fooliſh *Legends*, is another Inſtance wherein they have *imitated* and *outſtrip'd* the *Roman Catholicks*. As likewiſe what follows in the next *Section*. Their *Damning* all the *Chriſtian World* but *Themſelves*, which is a conſequence of their making Themſelves the *only Church*, and alone *Infallible*, &c.

SECT. XVI.

Their Damning all the Chriſtian World, *but Themſelves.*

HAving Equall'd Themſelves to *Adam* in his Innocency, as above is ſhewn, they muſt needs prefer Themſelves to All ſince the *Fall*.

1. Thus, while they Themſelves pretend to *Infallibility* of *Diſcerning*; and *Infinity* in *Righteouſneſs*, as ſhewn before, they Arraign the *Apoſtles* of groſs *Error* and *Deluſion*, even where they ſpoke *from the Mouth of the Lord*, and *in his Name*. As, when St. *Paul* ſaid, 1 *Theſſ.* iv. 17. *We which are alive, ſhall be caught up in the Clouds*, &c. tho' he ſaid, *Ver.* 15. *This we ſay unto you, by the Word of the Lord.*

Lord. Yet *Thomas Ellwood*, in his Anſwer to *G. Keith's Narrative of the Proceedings at* Turner's-Hall, June 11. 1696. *p.* 162. ſuppoſes that St. *Paul* expected to be caught up in the Clouds himſelf; and that the Day of Judgment wou'd come in his time, while he was alive. And that the ſame was the meaning of St. *Peter*, when he ſaid, *The End of all things is at hand*, 1 Pet. iv. 7. See *Satan Diſrob'd*, Sect. 4. N. 3. p. 31.

And at a *Meeting* or *Council* of their *Miniſters*, about the Year 1678 (which will be told hereafter) that Text, 1 *Cor.* i. 2. being urg'd as a proof for the *Invocation* of *Chriſt*, which many of them did deny, Anſwer was made by one of them, *That* Paul *was Blind and Ignorant, and that they ſaw beyond him.* It was a common ſaying with them, *That the* Prophets *were not come to the Son*, i. e. to *Chriſt*. And they prov'd themſelves greater than *Abraham*, becauſe *Abraham* was before *John*; and that *the leaſt in the Kingdom.* i. e. *the leaſt of the* Quakers, *was greater than* John. And ſo conſequently greater than all before *John*, than *Abraham*, or any of the *Prophets*. Tho', as ſhewn above, their *Modeſty* did not ſtop here, but they got before the *Apoſtles* too, who were after *John*. All were *Dark* and *Ignorant* in reſpect of the *New Light* of the *Quakers!*

2. Now, they having treated the *Prophets* and *Apoſtles* at this rate, we cannot expect that they ſhou'd pay any great Reſpect to the *Ancient* and *Holy Fathers* of the *Church*. No, they

they run down *them* by Wholeſale. *Thomas Ellwood* is very Angry for ſo much as *comparing* the Books of the *Quakers* with the *Greek* and *Latin* Fathers, *Suppoſing* (ſays he) *Friends Books to have been written by no better Guidance, nor clearer Sight, than theirs who liv'd and wrote in thoſe Dark Times.* And p. 178. and 179. of his *Anſwer* to G. Keith's *Narrative* (before-mention'd) he Names *Ambroſe, Auguſtin, Hierom, Chryſoſtom, Athanaſius, Cyprian*, and others of the *Ancient* and moſt glorious Lights of the *Primitive Church.* And theſe all the *Quakers* trample under their Feet, as not fit to be compar'd with them. See *Satan Diſrob'd*, Sect. 4. N. 4. p. 33.

3. But now, what Quarters ſhall *We* have, when we ſee *Prophets* and *Apoſtles* poſt-pon'd; and the *Holy Fathers* of the *Church* trod down to the *Earth*, that the *Quakers* alone may be exalted in this Day! How ſhall we be able to ſtand before them! They *Damn* us all together to *Hell*, i. e. all *Chriſtians.* For they are more favourable to the *Heathen*, whom they think Worſhippers of the ſame *Light* with them, and not led to *outward* things, by the Belief of an **outward** *Chriſt*, and *Faith* in His **outward** *Sufferings, Death*, &c. which they think Corrupts the *Chriſtians*, as carrying them from the *Inward*, truſting only to their own *Light.* And therefore they Diſcard all the *Chriſtians* in the *World*, the *Primitive Fathers* and all; All ſince the very Days of the *Apoſtles*; they conclude them all in the *Apoſtacy*;

ſtacy; and that they (the *Quakers*) have a *Spirit* given to them, beyond them All.

George Fox in his *Great Myſtery*, p. 89. ſays, *That the* Quakers *have a Spirit given them beyond all the Forefathers, ſince the days of the Apoſtles, in the Apoſtacy.* *George Whitehead* would fain come off of this, and thus endeavours to excuſe it, in his *Charitable Eſſay*, Printed 1693. *p.* 5. in theſe words, *The very Intent and Meaning of* George Fox's *words herein, was not beyond all the Forefathers, without Exception, but beyond all in the Apoſtacy.* That is, *George Fox* did not think that all the Fore-fathers were in the Apoſtacy; and that he only ſpoke of thoſe who were in the Apoſtacy. So that ſome were in the Apoſtacy, and ſome were not in it. Now here it wou'd have been incúmbent upon *George Whitehead* to have nam'd thoſe whom he, or *George Fox* did believe were not in the Apoſtacy. But that he cou'd not do, for, in truth, they Condemn all the World but themſelves. Tho' here *George Whitehead* wou'd fain mince the Matter. Let us hear *George Fox* explain himſelf in other places of the ſame Book; you will beſt know his meaning from himſelf, *p.* 217. he ſays, *That ſince the days of the Apoſtles,* All the World *went after them,* i. e. after thoſe who (as he there expreſſes it) *did inwardly Raven in Sheep's Cloathing.* *And now* (ſays he) *are People but coming from them to the Rock,* p. 219. *That the* whole World *was ſtanding againſt the Light, and againſt the Saints and the Lamb,* p. 226. *Since the days of the*

the Apoſtles, **All that dwelt upon the Earth** *went after them, the Falſe Prophets and the Beaſt.* p. 175. Since the Apoſtles Deceaſe—— *the Faith hath been departed from, the Unity among* **All Chriſtians** *hath been loſt, in* **All Chriſtendom**—— *From that ye have Ravened,* **You,** *and the* **Papiſts,** *and* **All Sects upon the Earth.** p. 253. Such as differ from us, differ *from Chriſt,* p. 267. *you all* **Prieſts** *and* **Teachers** *who call your ſelves* **Miniſters,** *ſince the days of the Apoſtles, who inwardly are Ravened from the Spirit of God, are turning, and have turned* **All People** *from the Light to the Darkneſs, and ſo have kept Thouſands and Millions of Souls in* **Damnation,** *and turning and keeping them in the Path and Way unto* **Hell.** p. 98. *And Thou and* **You All** *that ſpeak and write, and not from God* **Immediately** *and* **Infallibly** *as the Apoſtles did, and Prophets, and Chriſt——You are* **All** *under the Curſe in another Spirit, Ravened from the Spirit that was in the Apoſtles, only have had the Sheep's Cloathing, inwardly* **Ravening Wolves,** *ſo deceived the* **World** *and the* **Nations**—— *And ſo Power hath been given to the Beaſt over all* **Kindreds, Tongues,** *and* **Nations.** p. 153. *Which have deceived the* **Nations,** *and led the* **World,** *and brought them all upon Heaps, and have* **Never** *heard the Voice of God, nor the Voice of Chriſt, and have not the ſame* Infallible *Spirit as the* Apoſtles *had, and no* **Immediate Revelation** *nor Inſpiration as they had: So theſe have taken away the Key of Knowledge from among People* **ſince the Days of the Apoſtles.** p. 158. *Of his (Chriſt's) Body are* **All Profeſ-**

ſors, Proteſtants, *and* Papiſts *upon the Earth Ignorant——Therefore be* All *in the Enmity one among another.* p. 111. *And* All upon the Earth *that be from this Light* (which the Quakers ſet up) *they be in the Error, out of the Covenant of God, and Strangers from the Covenant of Promiſe.* And in plain terms, *p.* 249. he aſſerts *all others to be ſo* (*Equivocating, Deluding Hypocrites*) *except* Quakers. And p. 267. That the *Quakers* are *the* Onely *Miniſters of Chriſt, not made by Men, but by the Will of God.* And adds, *Is not* All Sects *joyn'd with you againſt them?* p. 111. *All the Earth doth Rage againſt them,* And that we may be ſure that *England* is included, he ſays, *p.* 311. *The* Miniſters *which are ſo call'd in* England, *hath gotten the Name, but are found the Miniſters of Unrighteouſneſs, and are Wolves indeed in Sheep's Cloathing——What Greedy Dumb Doggs are theſe?* &c.

I will not trouble my ſelf nor the Reader to apply all this, and ſhew that *George Whitehead*'s Expoſition above-nam'd is a meer *Sophiſtication*, and quite contrary to the meaning of *George Fox*. The thing ſhews it ſelf. But if *George Whitehead* was really miſtaken in *George Fox*'s meaning, then I do expect from him, if he be a ſincere honeſt Man, that, upon examining the above-mention'd Quotations, and many more which he may find in the ſame Book, to the ſame purpoſe, he will Publickly, and in Print, acknowledge his Error; becauſe the ſatisfaction to the World ought to be as *Publick* as the Offence which was given: And

that

that he and all the reſt of the *Quakers* will, for ever hereafter, own and confeſs that *George Fox* did *Damn* all the World *ſince the Apoſtles*, but the *Quakers*; and not only thoſe *in the Apoſtacy*, as *George Whitehead* wou'd turn it off; for that he held they were **All** *in the Apoſtacy*.

SECT. XVII.

The Venom *and* Naſtineſs *of the* Quaker-Spirit.

HAving thus Damn'd all the World, it is not ſtrange to ſee them treat all the reſt of Mankind with a Reſpect proportionable. For what ſhou'd *Damn'd Folks* do with *Reſpect?*

There is nothing which diſcovers the inward Diſpoſition and Temper of the Mind, more than our *Words* and *Language* to one another.

Kind and *ſweet Expreſſions* are *natural* to *Love* and *Good Nature*; as *Furious*, *Spiteful*, *Envious*, and other *Grating* and *Violent* Paſſions do *Naturally* vent themſelves in the like *wicked* and *hateful* Ebullitions of a diſtorted Soul.

Hypocriſie covers theſe Embers *ſometimes*; but the leaſt Wind diſperſes thoſe thin Aſhes, and kindles all into a Flame: Thus the leaſt

Provocation; nay, no other Provocation than that of Diſputing againſt them, raiſes up a ſtrange *Spirit of Fury* in them, ſuch as poſſeſſes no other ſort of Mankind that ever I heard of. And I believe there is no one who has engag'd againſt them, that has eſcap'd this ſort of Treatment.

And yet they are out of all Patience at the leaſt return of this ſort to themſelves. They love not to be approach'd, but with the greateſt Ceremony of *Deference* and *Regard* to their *High Character*, far beyond that of all the Kings upon the Earth, of *Prophets*, or *Apoſtles*, as I have ſhewn. *G. Fox*, in his *Great Myſt.* p. 237. Thus corrects *William Thomas*, Miniſter of *Ubley*, for Reflecting, as he ſaid, upon two ſorts of them, *The work of the Miniſters of the Goſpel* (ſays he) *is not to Reflect upon Perſons*—— *And ſo thou that art Reflecting upon Perſons, doeſt ſhew a Mark of thy ſelf to be a* False Prophet —— *And this Reflecting upon Perſons was never the way to beget to God.*

And yet in the ſame breath, while he thus Reproves *William Thomas* for Reflecting upon others, he calls *him* a *Falſe Prophet*. Which is as ſevere a *Reflection* as cou'd be put upon any who own'd himſelf as a *Miniſter of the Goſpel*. *The Devil was in thee* (ſays he to *Chriſtopher Wade*, p. 250.) *You be in the* Diabolical Divelish (ſays he to ſome *Prieſts* in the *Biſhoprick*, p. 321.) And *thou talkeſt fooliſhly* (he replies to *Tim. Trevers*, p. 326.) *and given up to the Devils Power*. And in the foregoing *Section*, you ſee what *Reflections* he makes upon all the *Prieſts* and *Teachers* in the World, calling them *Raveners*

from

from Christ, *Wolves*, *Dogs*, *Equivocating*, *Deluding Hypocrites*, &c.

Take some more of their sweet words, such as these. *Conjurers*, *Thieves*, *Robbers*, *Anti-Christs*, *Witches*, *Devils*, *Scarlet-colour'd Beasts*, *Blood-Hounds*, gaping like the *Mouth of Hell*, raging like *Sodomites*, *Lizards*, *Moles*, *Tinkers*, *Green-headed Trumpeters*, *Wheel-barrows*, *Gimcracks*, *Whirl-pools*, *Whirligigs*, *Moon-Calfs*, *Thredbare Tatterdemallions*, *Serpents*, *Vipers*, *Ministers of the Devil*, *Ravening Evening Wolves and Bears*, *Devils Incarnate*, *Devil-driven Dungy Gods*, &c. Some of the *Quakers* Principles, &c. Printed 1693, p. 8. 9, 10, 11.

Much of this is owing to the *mean Education* of these *Scribes*, which furnish'd them with such *Mechanick Ribaldry* and *Billings-gate*. But the *Furies* which breath in their *Spirit*, can go along with it into Breasts of more Free and Generous Conversation; Mr. *Penn*'s *Sense* and *Breeding* cou'd not secure him from the Tincture of this *Leaven*, which transported him (for nothing else cou'd do it) to treat his old Friend Mr. *Firmin*, at this course rate, calling him (in his *Winding-Sheet*, Printed 1672. p. 2.) *That Little Great Pragmatical* Thomas Firmin, *a* Monster, *all Tongue and no Ears* —— *I abhor his* Folly, Lightness *and* Foul Mouth. And he calls Mr. *Hedworth* (p. 1.) a very *Night-bird*, *a Wanderer*; *one that looks and creeps about like an Angry Vagrant Momus.* (p. 3.) *Burst'en'd with Folly and Revenge.* (p. 4.) *Stuffed with dull Ignorance and Cavils* —— *Shallow Head*, *Envi-*

ous *Heart*, an *Idle Shifter*, *Bombaſt*, *a Lye as black as Hell*. All this in one Sheet of Paper. In the Concluſion of which, in one line he calls Mr. *Hedworth*, a *Buſie Body*, *Caviling*, *Conceited*, *Proud*, *Wrathful*, *Equivocating*, *Slandering*, *Cowardly Man*. And in a Pamphlet Entituled, *The Spirit of* Alexander *the Copper-Smith*, &c. Printed 1673. p. 1, 2, 14, 16. he calls *William Mucklow*, his Opponent, an *Old Ganker'd Apoſtate*, *a Clamourer*, *a new Alexander*, *Phygellus*, *Hermogenus*, *Hymenæus*, *Philetus*, *a very* Mutineer *in Religion*, *a Dark*, *Envious*, *Inveterate Man*——— An *Adamantine Alexander the Apoſtate*, &c.

Such ſort of Railing, and Effemitate Spite, one wou'd not have expected from a Man of *Education*, and Excellent Natural Parts. But it ſhews the ſtrength of the Poyſon, and how hard it is *to touch Piteh, and not be defil'd!*

This *Wrathful Spirit* of the *Quakers* ſhews it ſelf yet three times more *Deform'd*, and *Ridiculous* when it is vented Naturally by the *Mechanick Gang*, who have no Art to hide its Genuine Colours. Take one of their *Poetical Elevations* againſt ſome of their own *Separatiſts*, which is Recorded in *T. C*'s *Animadverſions* (hereafter Quoted.) p. 10.

Team, Rogers, Criſp, * Pen, Bullock, *and* Bugg,
Dark Devil-driven Dungy-Gods, deſperately Lugg,
That are ty'd to the Tail of the ſeparate Schiſm,
Popiſh Libertine, Heathen Judaiſm, Atheiſm.

* This *Pen*, is not *William Penn* (who is not one of their Separatiſts) but one *John Peniman*, contracted into *Pen* for this ſweet Verſe.

As

As you have ſeen the *Venom*, *Fury*, and *Nonſence* of this *Quaker Spirit*; I will give you (with leave) a Taſte of its *Cleanlineſs*, that it may appear Uniform and all of a piece. This I borrow out of *Satan Diſrob'd*, in the *Gleanings*, Sect. V. p. 17. where you have theſe ſweet Complements which they beſtow upon *J. Wiggans* an Opponent of theirs; *This hath cauſed thee to* ſpue *out on a piece of Paper for the Dogs to lick up*---- *And they take ſo much of thy* filthy ſpuing, *that it cauſeth them to* Vomit— *Thou* Purges *upwards and downwards*— *Thou haſt need of one to* wipe *thee*--- *Thou makeſt a* pitiful ſtink. *Through thy* Vomiting *and* Purging, *thou* Beſmears *every one that comes nigh thee*——— *One may follow thee by the* ſmell—— *Wilt not give over* Vomiting?— *Thou* ſtinks *all the Countrey over*—— *Like a Man with a* Scal'd-head, *and a Horſe with a* Gall'd-back—— *Making People* Vomit *and* Spue. Theſe, and ſuch like were ſent to *J. Wiggans* from the *Quakers* in *Letters* open, and read by others before they came to him; and theſe he has *Printed*: But there were ſeveral other Letters ſent to him, fill'd with ſuch like *Vile* and *Naſty* ſtuff; but the Letters were *Seal'd*: And theſe (tho' as bad as the reſt) he wou'd not *Publiſh*, becauſe they had not done it.

Such *Filth* and *Nonſenſical Venom* could never proceed from the Spirit of *Purity* or of *Wiſdom*! There needs no Argument to diſcern betwixt *Perfume* and *Stench*. The opening of the Box does it. And this ſhews the true *Picture* of the *Quaker-Spirit*, expoſes it to our *Touch*; we *Feel*, *See*, and abominate it, by the

very Conviction of our *Senſes*. As *Heaven* and *Hell* wou'd diſcover themſelves at firſt *ſight*. No leſs diſtinguiſhable are *Purity* and *Filthineſs*; *Bleſſing* and *Curſing*, *Meekneſs* and *Fury*.

His Delight was in Curſing (ſays *David*, Pſal. 109. 16.) *and it ſhall happen unto him: He lov'd not* Bleſſing, *therefore it ſhall be far from him. He Cloathed himſelf with* Curſing, *like as with a Raiment* —— Pſal. 14. 5. *The Poiſon of Aſps is under their Lips; their Mouth is full of* Curſing *and* Bitterneſs.

But the *Quaker Fury* can expreſs it ſelf otherwiſe than in *words*, which we come next to Examine.

SECT. XVIII.

Of the Quakers *pretended* Principle *againſt* Fighting, *wherein of their* Loyalty.

I Put theſe two together, becauſe all their *Fighting* has been chiefly againſt the *King*. And therefore both theſe Heads may be diſpach'd in one. Yet they have *Fought* too, upon other occaſions; of which there is a pleaſant Inſtance in the Printed Tryals of *G. Keith* and others in *Penſilvania*; where the Government is in Mr. *Penn*, as *Proprietor*, and under him chiefly manag'd by *Quakers*, who are *Juſtices*

ſtices of the Peace, and in other Commiſſions there. But ſo it fell out, that ſome *Pirats* took a *Sloop* of theirs. This put them into great Diſtreſs, betwixt their ſo much cry'd up Principle againſt uſing outward Force, tho' in their own Defence; which a whole *Dozen* of them, and *George Fox* the firſt, Sign'd in a Declaration to King *Charles* II. in the year 1660. to be *Anti-Chriſtian*; which *Declaration* is inſerted in the ſaid Tryal, with other Teſtimonies of the *Quakers*, againſt even *Defenſive War*, tho' to ſave their *Throats* or *Goods* from *Thieves*, *Robbers* and *Cut-Throats* (I uſe their own words) as being *Atheiſm*, and a *Miſtruſting* of *Providence in Reſtraining Evil Men*. They were in great pain how to ſave this *Principle* and the *Sloop* too. But *that* was impoſſible. And all their *Sloops*, and all that they had, might have gone the ſame way, if they wou'd not oppoſe Force to Force: which at laſt was reſolv'd upon, and they re-took their *Sloop*, and made ſome of the *Priates* Priſoners. They ſoon found that neceſſity in Government, when it was in their own Hands, which they cou'd not be convinc'd of while it was in the Hands of others.

But they muſt not go from any former Principle, for ſpoiling of their *Infallibility*: Therefore they Coyn'd, or Borrow'd a pretty Diſtinction, and ſaid that they did not uſe the *Carnal Weapon*, as *Quakers*, but as *Magiſtrates*. And now all is whole again.

This is the ſame Salvo the *Pope* has for his uſing the Temporal Sword: And this is not

the

the only thing which the *Quakers* have learnt from the *Church* of *Rome*, of which I have given ſeveral other Inſtances.

And I may ſet this for another, the Lawfulneſs of *Depoſing Kings*, when they *Oppoſe the True Church*, as we think. I have told before how the *Church* of *Rome*, and the *Quakers* only do Limit the *Catholick Church* each within their own *Communion*. And therefore, according to them, whoever oppoſes their *Church*, oppoſes the whole *Catholick Church*. And their Principle is that ſuch may be reſiſted by *Arms*, whether their own *Kings*, or any others. Nay, farther, they embrace the *Principle* of *Mahomet*, That they may force their *Religion* upon others by the *Sword*; and *Invade* other *Nations* for that only End. As I will ſhew you preſently how the *Quakers* preſs'd *Oliver* and the other *Uſurpers* to carry their *Arms* through all the *Popiſh* Countries; and to *Kill* and *Slay* them for their *Idolatry*, &c. But let me firſt begin to ſhew how Active they were againſt their own *Natural Prince*, joyning with all the *Uſurpations* upon him from their firſt *Riſe* in 1650. to his *Reſtauration* 1660. And they approv'd of the *Murther* of his *Father*, and Glory'd in it; and Juſtify'd all the *Rebellion* before their own time, as they joyn'd with all afterwards. They *Fought*, as *Rome*, with double *Arms*, the *Spiritual Thunder*, as well as the *Carnal Sword*. They *Propheſy'd*, and *Curs'd*, and *Damn'd* as well as *Fought* againſt the *Church*, the *King*, and the *Caveliers*. But after their *Intereſt* bad them turn to the other ſide, ſince the

the *Reſtauration* 1660. they have grown ſick of their *Trayterous Propheſies*, and ſpew'd them up again. For in the Reprinting the Works of their *Prophets* ſince 1660. they leave out theſe **Now** unſavory Paſſages. Their *Infallibility* needs an *Index Expurgatorius* as well as that of *Rome*: through which, we ſuppoſe, *George Fox*'s Works are to paſs, which are deſign'd as a *Second Volume* to his *Journal*. Of this *Cleanly* Art, they have given us a fair Specimen in the Re-printing of the Works of *Edw. Burroughs*, one of their main *Pillars* or *Poſts*, wherein they leave out at p. 100. the following *Propheeies*, which he directs thus, *To all you who are and have been always Enemies to the very appearance of Righteouſneſs, who are call'd* **Delinquents** *and* **Cavaliers**. And he holds forth to them, as follows. **Thus ſaith the Lord**, *my Controverſie is againſt you*——— *And you are become* **Curſed** *in all your* **Hatchings** *and* **Endeavours** (i. e. to Reſtore the King) *and from time to time my Hand hath been againſt you in Battel*,——— *Your* **Kings** *and* **Princes** *and* **Nobles** *have been cut off in Wrath*——— *You are given to be a* **Curſe** *and a* **Deſolation**, *and a Prey in Houſes and Lands and Perſons, to them whom I have raiſed up againſt you*, (i. e. **Oliver Cromwel**) and then he goes on to *Propheſie* for the future, in theſe words. *And you and your Kings and Lordly Power (by which you have thought to Exerciſe Lordſhip over my Heritage) ſhall be Enſlaved by the* **Devil** *in the* **Pit** *of* **Darkneſs**, *in* **Everlaſting Bondage**, *where* **Ye** *ſhall Reign your* **Lord** *and* **King** *for evermore*. Theſe are the *Mildeſt* words

words they can beſtow! *Pillars* of *Fire* and *Smoak*, like the very *opening* of the **Infernal Pit**! In all whoſe *Caverns* there lodges not a more *Furious* and *Curſed* **Spirit** than that which *Inſpires* theſe *Prophets* of the *Quakers*, whoſe Breath is *Fire* and *Brimſtone*!

That Book of *Burrough*'s out of which I have Quoted what is above, bears this Title, *A Trumpet of the Lord* —— *or Fearful Voices of Terrible Thunders, uttered from the Throne*---- *Declared and Written by a Son of Thunder*, &c. 1656.

How does it make ones Hair ſtand an end! And how ought it to raiſe the *Indignation* of every *Chriſtian*, to ſee ſuch a *Blaſphemous Wretch*, Pretend that all theſe his *Helliſh Thunderings* were *Uttered from the Throne of God*! To ſee him begin in ſuch a Stile as this. *By Order and Authority* (ſays he) *given unto me, by the* **Spirit of the Living God, King of Kings, and Lord of Lords**, *the* 31*ſt day of the* 10*th Month, in the Year of the World's account*, 1655. *about the* 4*th Hour in the Morning, when my Meditations was of my God, upon my Bed, in* Kilkenny *City in the* **Nation** (he wou'd not ſay *Kingdom*, that was too *Monarchical*, at that time of day) *of* **Ireland**, *at that time*, **The Word of the Lord came unto me** *ſaying, Write my Controverſie with* **All the Inhabitants of the the Earth**, *unto* **All ſorts of People**, *as I will ſhew thee; by this ſame* **Authority** *and* **Commiſſion** *Declared, this I ſend unto you, the Tribes of the Earth, and this upon your Heads ſhall ſtand for ever*, &c. *given under my Hand, and Sealed by the* Spirit *of the Eternal God*, E. B. And

And he Stiles himſelf thus in the Title Page. *By one whoſe Name is truly known, by the Children of the ſame Birth, but unknown to the World, though it be called* **Edward Burroughs.** This was in Imitation of our *Saviour*, who ſaid that *the World knew him not.*

And among the *Curſes* with which this *Fury-Prophet* loads all the *Tribes* of the *Earth*, he beſtows what is above Quoted, and more, upon the *King* and *Caveliers*, p. 9. where he tells thoſe who ſuffer'd for the **King**, *it is not for well-doing that ye ſuffer, but my Hand is againſt you, and my Judgments are upon you.* But this whole Chapter of *Burrough's Trumpet*, notwithſtanding of its being *ſounded* forth by God's Expreſs *Commiſſion*: and **Sealed** *by the* **Spirit** *of the* **Eternal God**, in the Year 1655. was *ſtifled* and *ſuperſeded*, by theſe ſame Prophets, in the New Edition of *Burrough's* Works, 1672.

It ſeems tho they care not for *Fighting* themſelves, they can blow the *Trumpet* to others.

As they did to *Oliver* effectually. Oh *Oliver* (ſays *George Fox* to him) *a-riſe and come out*—— *For thou haſt had Authority,* **ſtand to it**—— *nor let any other take thy* **Crown**—— *and let thy* **Soldiers**, *go forth with a free and willing Heart, that thou may'ſt* **Rock Nations as a Cradle**—— *This is a charge to thee,* **in the preſence of the Lord God**, &c. Quakers Unmask'd, p. 4.

And he farther Charges *Oliver*, not to turn *Sober Men* and *True Hearts* out of his Army. So that it ſeems they eſteem'd *Fighting* a *Lawful*

ful and a *Good* thing, (in a *Good Cauſe*) becauſe they thought it conſiſtent with *Sober Men* and *true Hearts*.

But ſince 1660. it is an *Anti-Chriſtian* Doctrine!

One of the *Orders* given forth by their *Yearly Meeting*, 1693. Commands, *That none ſhou'd carry Guns in their Ships.*

They wou'd take it ill to have their Doctrine in *Penſilvania* return'd upon themſelves *Here.*

For *There* they Preſented *G. Keith*, as endeavouring to *ſubvert the Government*, which by their Law is *Death*, becauſe that in the 9th and 10th *Articles* of a Paper he *There* Publiſhed, called, *An Appeal from the Twenty Eight Judges*, &c. he Queried whether it was conſiſtent with their *Principle* againſt uſing the *Carnal Sword*, to Arm the *Indians* againſt one another, and to hire Men, and give Commiſſions to Fight, for recovering a *Sloop*, ſome *Privateers* had taken from them?

This they inferred to be, by conſequence, a ſubverting of the Government; becauſe, without uſing *Force*, upon occaſion, their Government, indeed, cou'd not be ſupported. And therefore they Seiz'd and Impriſon'd the *Printers* and *Publiſhers* of the ſaid *Appeal*: And had not the Change of Government, which happen'd ſoon after Colonel *Fletcher* being ſent Governour thither, and *ſuperſeded* the *Quaker Governour*) put an end to their Proſecution, it might have coſt them their Lives; for their *Mittimus* (which is Printed with the ſaid

ſaid *Appeal*) was for deſigning to *ſubvert the Government*. And it is ſigned by ſeveral of their *Miniſters*, who are *Juſtices of the Peace* there.

But now, is not *Force of Arms* as neceſſary to ſupport the Government in *England* as in *Penſilvania*?

And is not the conſequence as Dangerous *Here*, of Decrying the uſe of *Arms* as unlawful to *Chriſtians*?

But it is plain, that they are not againſt *Force of Arms*, when they like the Quarrel. For they did not only Encourage *Oliver* and the other *Rebels*, but they fought themſelves againſt the *King*, if you will believe *George Fox*, who, in his Letter directed *To the Council of Officers of the Army, and the Heads of the Nation, and for the Inferior Officers and Soldiers to Read*, 1659. Complains of many *Quakers* being *Disbanded* out of the Army, and that for being *Quakers*, tho' they were good *Fighters*. Theſe are his words, *p.* 5. *And many Valiant Captains, Soldiers, and Officers, have been put out of the Army (by Sea and Land) of whom it hath been ſaid among you, That they had rather have had one of them, than ſeven Men, and cou'd have turn'd one of them to ſeven Men; who becauſe of their Faithfulneſs to the Lord God, being Faithful towards him, it may be for ſaying* Thou *to a Particular, and for wearing their* Hats, *have been turn'd out from amongſt you.*

Here

Here it is plain, that they were *Quakers* while they were in the *Army*; becauſe, by this, they were turn'd off for being *Quakers*, for ſaying *Thee*, and not taking off their *Hats*.

And that they were willing to have continu'd longer in the *Army*; becauſe *G. Fox*, here complains of their being Disbanded, as a wrong done to them, and to the prejudice of the *Army*, and the *Good Cauſe*.

And *p.* 6. ſays he, *Oh! How are Men fallen from that which they were at firſt, when Thouſands of* Us, *went in the Front of you, and were with you in the greateſt Heat, who looked not for the Spoil, but the Good of the Nation; and now thus ſhou'd be ſerved by thoſe that are ſet down in the Poſſeſſion of the Spoil of* our Enemies, *that they ſhou'd requite* Us *ſo in the end!*

And *p.* 2,3, and 8. He encourages them to ſet up their *Standard* at *Rome*, and then to fall upon the *Turk*, and pluck up *Idolatry*, &c.

Here is uſing the *Carnal Sword* to ſome purpoſe!

But if you wou'd know in whom they make it unlawful to uſe the *Sword*, he tells, *p.* 4. where he threatens that God *will overturn the World, and all the Powers of the Earth, and all Sword-Men,* that be not in his Power, that is, the *King* and the *Cavaliers*, whom they *Damn* to the *Pit of Hell*, as I have ſhewn.

So that inſtead of their diſowning the uſe of the *Sword*, their true meaning is, That none have a Right to it but themſelves.

Only

Only they are not to pretend to it, till it may be of use to them.

But that they have not given up their Right to it, is plain by *A Declaration from the People called* Quakers, *to the present Distracted Nation of* England, Printed 1659. This was wrote by *Edward Burroughs*, in the Name of all the *Quakers*, and it is Subscrib'd by *Fifteen* of the Principal Leaders of them. There, at the end of *p.* 8. They give us fair warning; *We are dreadful* (say they) *to the Wicked, and must be their Fear; for we have Chosen the Son of God to be our King, and he hath Chosen us to be his People; and he might Command Thousands and Ten Thousands of his Saints at this day, to* Fight *in his Cause, he might lead them forth and bring them in, and give them Victory over all their Enemies, and turn his Hand upon all their Persecutors.* But then they say, *p.* 9. *We cannot yet believe that he will make use of* Us *in that way; though it be his only Right to Rule in Nations, and* Our Heirship *to Possess the uttermost parts of the Earth; but,* for the Present, *we are given up to Bear and Suffer,* &c.

This is plain Language. They will not yet take *Arms*; not For the Present; not till they see their time. But they have enter'd a *Caveat* to secure their *Right* and *Title* to it, till they think fit to set up their *Claim* for their Heirship *to the uttermost parts of the Earth.* But this is a *Secret*, and to be kept under their Thumb, For the present: And therefore, in their *New Edition* of *Edward Burroughs*'s Works, *Anno* 1672. This Passage

is left out (with others againſt the *King*, &c.) But no ways *Diſclaimed*, or *Cenſur'd* by them.

Which is now requir'd from them; or otherwiſe they muſt give us leave to believe, that it is their *Principle* to take *Arms*, and to *Fight*, to ſet up their *Heirſhip* to any *Kingdom* they pleaſe; when their *King* (the *Son of God*) Commands them. And they believing that their *Light within* is that very *Chriſt*, the *Son of God* (as is fully ſhewn) the Conſequence is, that they are free to take Arms, whenever they ſay it is the time. Or if the Miſſion of a *Prophet* be neceſſary to ſignifie the Command of their *King*, to *Fight* for *Him*, and for their own *Heirſhip*; that can never be wanting to them: Becauſe they do pretend to keep up a continual Succeſſion of *Prophets* among them.

And the Word of every *True Prophet*, being the Command of *God Himſelf*, conſequently whoever believes ſuch a one to be a *True Prophet*, muſt, at his Command, think themſelves oblig'd to pull down any *King*, and to ſet up whomſoever that *Prophet* names in his place. As *Hazael* was made King of *Syria*, and *Jehu* of *Iſrael*, by the Command of *Elijah*, 1 *Kings* xix. 15, 16.

Now the *Quakers* do pretend to have ſtill *Prophets*; and with as great a Power.

For by their Printed **Injunctions**, *from the Meeting of Sufferings in* London, *the* 18*th of the* 6*th Month*, 1693. *to the reſpective* **Monthly** *and* **Quarterly Meetings** *in* **England** *and* **Wales**,

Wales, *for preſerving and ſpreading Friends Books for Truths Service*, among other of their Works, (to be carefully by them *ſpread*) *by way of Epiſtle, Warning, Caution, and Exhortation*, they add likewiſe Prophecy. And by a *Canon* of their *General Aſſembly* in *London*, the 27th of the 3d Month, 1675. they ſtrictly Caution and Forbid to ſay, *That the Faithful Friends Papers, which we* (ſay they) *teſtifie have been given forth by the Power of God, are* Penn *Edicts*. And in their Paper of Orders from *London*, in the 3d Month 1666. they reckon them as *Heathens* and *Infidels*, who will not ſubmit to the *Judgment* of their *Church*; and dare oppoſe it *as the Judgment of* Man.

This is beyond all *Acts of Parliament*; they are but the *Edicts of Men:* And we pretend our *Canons* and *Eccleſiaſtical Injunctions* to be no other. But whatever a *Quaker* Dictates, if it were to *Depoſe* the *King*, and ſet up their *Univerſal Monarch* above-told; and to aſſert, by *Arms*, their own *Heirſhip* to the *uttermoſt parts of the Earth*. If they ſhould abrogate any, or all of our *Laws* (as they have done that of *Tithes*) or any thing elſe, whatever their *Arbitrary, Enthuſiaſtical Spirit* ſhall ſuggeſt to them; this muſt not be look'd upon as any thing that is *Humane* (that is below a *Quaker*'s Pride) but as the very *Words* of *God*, as if pronounc'd by an *Angel* or an *Apoſtle*. So that we muſt look well to our ſelves! Theſe are no *Ordinary* Men, believe it!

They have already (as I will ſhew) *Annull'd* and made *Void* all the *Acts of Parliament*, and other *Laws*, which enjoin the Payment of *Tythes*, by their own *Higher* and more *Soveraign* Authority. And they complain'd to their *Aſſociates* in Wickedneſs, the *Curſed-Rebel-Parliament*, 1659. how they that had ſerv'd ſo faithfully in that *Holy War* againſt the *Church* and the *King*, were yet *Perſecuted* and *Plundered* for not paying of their *Tythes*, according to the *Laws*.

Here is a Material Diſcovery: Becauſe the *Quakers*, ſince 1660. wou'd make us believe, that they had been *Loyal* in the *Rebellion* of 41. And the Reaſon they give, is, their *Sufferings* under thoſe *Uſurpers*. But here, it is plain, that their *Sufferings* were not for their *Loyalty* to the *King*, but for their Principles Deſtructive to all *Government*; taking upon themſelves a Power Superior to all *Laws*, and to *Annul* what *Laws* they think fit. For here they confeſs themſelves to have been for the **Parliament**, *from the beginning of the* **War** (ſo the *Traytors* ſtil'd that **Rebellion**) and (as before Quoted out of *G. Fox*) **Souldiers** in *Oliver*'s Army. And they urg'd this, as their *Merit*, to the *Parliament*, 1659. And therefore complain that *any of them* ſhou'd ſuffer by *Tythes*. And to ſhew what thorough pac'd *Commonwealths-Men* they were, *G. Fox*, in his *Letter to the Council and Officers* of the *Army* (before Quoted) ſpeaking of the ſeveral ſteps which were made, by the *Rebel Houſe of Commons* in Deſtroying the *King*,

King, and *House of Lords* burst out into an *Extasie* of *Commendation* of their Glorious Proceedings, in these words, *p.* 7. *What a sincerity was there once in the Nation! What a* Dirty Nasty *thing wou'd it have been to have heard talk of a* House of Lords *among them!* &c.

This was in the Year 1659. They held out against the *King*, to the very last. And that not only in *Talking* and *Writing*, and *Fighting*; but in *Watching* and *Discovering*, and *Betraying*. Francis Howgil, (of great Name among the *Quakers*) in a Book of his call'd, *An Information and also Advice to the Army---- and this present* Committee of Safety *Newly Erected*, &c. Printed 1659. *p.* 7. boasts, as a Merit of the *Quakers*, their giving Intelligence against Sir *George Booth*, and others, who rose for the *King* in *Cheshire* and *Lancashire*; whom he calls *Rebels*. *Them* (says he) *who were your Real Friends, called* Quakers, *who gave you and the Army Intelligence about the late Insurrection in* Cheshire, *who were spoil'd, by the said* Rebels, *of their Goods*, &c. But this, with other now ungrateful Passages, are left out of the *New Edition* of *Francis Howgil's* Works, in a large *Folio*, Re-printed 1676. *p.* 330.

By the bye, *Howgil*, in this Book, justifies the Title of the *Committee of Safety* against the *late Parliament* (as he calls it), as he did that of the *Parliament* against the *late King*, p. 6. *And as for the Long Parliament* (says he) *by whom God did good things, and great things in the overthrowing that Power, which was Deviated*

from the aforeſaid end (to wit *the late King*, &c.)

But theſe laſt words [*to wit, the late King*] are left out in the New Edition *p.* 329. that, if this ſhou'd come to be objected, they might ſay, that by *the Power Deviated*, &c. they did not mean the *King*, but ſome other Power.

And as the King *Deviated*, ſo (ſays he) the Parliament *Deviated*; and thereby juſtifies the *Committee of Safety* againſt the *Parliament*. And ſo every thing that is *uppermoſt*, to the end of the Chapter. They too have ſtumbl'd upon the Doctrine of *Succeſs!*

During the long Reign of the *Rump*, they run down the *King's Prerogative*, and up with *Privilege of Parliament*. But when the *Parliament* was kick'd out of Doors, then *Privilege* was as great a *Beaſt* as *Prerogative*; and the *Committee of Safety* only was in the right. And in the Year 1660. then round about again, *Hey for* Monarchy! they wou'd make you believe that they were always for *Monarchy!*

The Ancient Courtiers (ſays *Howgil*, Ibid. p. 4. Paragr. 6.) *having found ſo much Eaſe and Profit by the* late King, *turn'd all* Cavaliers, *and cry'd up the* Prerogative *of the* King----- *But the* Long Parliament *and the People that aided them at that time, counted it no* Treaſon *to Oppoſe him*----- *and* God *decided the Controverſie, in Overthrowing the one, and Eſtabliſhing the other*, &c. *Yet many are ſo blind to this day, that*

that they judge the Nation cannot be Eſtabliſhed in freedom without a **King**, &c.

This whole *Paragraph* is left out in the *New Edition*, for the Reaſon aforeſaid.

But having thus run down the *King*; they fall as foul upon the *Parliament*, when it was Diſcarded.

Many (ſays *Howgil*, Ibid.) *are ſo Doating on the Name of a* **Parliament**, *as tho' it were Eſſential, and cries up the* **Privilege of Parliament**. *But if they will not hearken to the Cry of their Maſters (the People) but may be call them Rebels and Traytors, if they ſhou'd be turned out*, &c. p. 5.

And ſo he goes on to maintain the Title of the *Committee of Safety*, againſt all others. But they were enrag'd againſt none ſo implacably as againſt the *King:* They wou'd ſtop all means and poſſibility of his Return.

The *Army* of their *Women* hereafter mentioned, ſhew'd particular Zeal in this.

They Adviſe, in their *Addreſs* to the *Parliament*, 1659. (the very year before the King came home) That the *Late* King (as they *Rebelliouſly* term'd Him) His *Rents*, *Parks*, and *Houſes* ſhou'd be ſold. And to what end? To pay the **Sacrilegious** *Impropriators*; that *They* (of all Men) ſhou'd not loſe by the *Abolition* of *Tythes*, which the *Quakers* demanded. And to ſhew their Zeal, in this, againſt the *King*, they repeat it three times, p. 59, 63, and 65.

In the ſame place, they join with the *King's-Lands*, the *Glebe-Lands*, and all the *Colleges* and their *Lands* to be ſold, upon the ſame foot, and the very *Bells* out of the *Churches*, except

one in a Town, to give notice of Fire. Thus they had made sure of the *Church*, and the very *Nurseries* for the Education of the *Clergy*. *Root* and *Branch* ——— If the Curiosity of any lead them to see the abovesaid *Subscriptions*, they are all bound together, and bear this Title. *These several Papers were sent to the Parliament the 20th day of the 5th Month*, 1659. *being above* seven thousand *of the Names of the* Hand-Maids and Daughters of the Lord, *and such as feel the Oppression of Tythes*, &c. *London* Printed for *Mary Westwood*, and are to be sold at the *Black Spread-Eagle*, at the West End of *Pauls*, 1659. And this *Book of Subscriptions* contains 72. Pages in *Quarto*. This was the Quaker *Solemn League and Covenant*, a formal *Association* wherein they bind themselves, under their Hands, their *Lives* and *Estates*, to *Extirpate* the *Church*, and the *Laws* and *Government* which support it. And this was no *Volunteer* of the *Women*. They did not do it, *without their Men* (Jer. XLIV. 19.) For here follows *G. Fox*'s own Order *Verbatim*. " *For all* Women Friends *to set their Hands against* Tythes, " *they may freely as they are moved, and do not* " *Quench the Spirit of the Lord in any, for the* " Women *in the Truth feel the weight as well as* " *the* Men; *for the Seed of God in the* Women " *bears Witness against* Tythes *in the Priests and* " *Pope the Author of them, and suffers in Prisons,* " *and are Summoned up in Courts, so that is good* " *which beareth the Testimony against them, and* " *is to be receiv'd and set a top of the Author* " *of the Holders of them up. And so if all the*

" Wo-

" Women *in* England *ſend up their Names, I* " *ſhall ſend them by the* Women *to the* Parlia- " ment, *for many* Women *have ſent up their* " *Names, and ſome have not, but have been ſtop-* " *ped. Therefore that all may ſend their Names* " *againſt* Tythes *that be free with ſpeed to* Lon- " don. *G. F.*

He did not Date this, as it was not his Cuſtom to Date the Papers he gave out: And the Reaſon he gave for it, was, becauſe, as he ſaid, the *Apoſtles* did not Date their Epiſtles.

But the year before theſe Subſcriptions of the *Women*, he printed a Paper *A. D.* 1658. call'd *Papiſts Strength*, &c. where p. 19. He leads the way to theſe Pious *Hand-Maids*, in all the Particulars which they Requeſted, or Demanded from the Parliament, even to the Abolition of *Schools* and *Colleges*, as well as *Churches*. Theſe are his Words, *And this I declare in the Preſence of the Lord God, and all the Magiſtrates that be in God's fear, they will break down the Maſs-Houſes, Schools, and Colleges, which you make Prieſts and Miniſters in*, &c.

And in a Book Publiſhed by *Him*, and other *Quakers*, call'd, *Weſt Anſwering to the North*, Printed 1657. p. 78, 79. They Exult, *That* Strafford's *Head was cut off, and* Canterbury's, *and* Charles Stuart's *as* Traytors, *for endeavouring to ſubvert the Fundamental Laws.* And p. 79. *That His* (Charles Stuart's) *Arbitrary Actions were Recorded every were in the* Blood *and* Miſery *of the late Wars, and the Deſtruction of* Him *and* His Family: *The Dreadful and Sad Examples of His Righteous Judgments, who Rend-*

ders

ders to every one according to his Deeds. And p. 89. *Doth not here appear from the Grave, the Spirit that was in* Chriſtopher Love, *Prieſt, and his* Fellow Traytors; *who being within the Juriſdiction of this* Commonwealth, *took upon them to Commiſſionate divers Men to treat with* Charles Stuart, *the Proclaim'd* Taytor *of the Government.* p. 95. *The Common Enemy,* Charles Stuart, *&c. and forget not the wonderful Delieverances from them; all which the Right Hand of the Lord effected.* p. 96. 97. *Multitudes of People flock'd up out of the City to* Weſtminſter *to complain of their Sufferings* ——— *which* Charles Stuart *called Tumults* ——— *and by the Guard one of them was ſlain; at the place of the ſhedding of whoſe Blood, was* **Charles Stuart's Head ſtruck off,** *and his* **Blood** *poured forth on the ground.* **A remarkable Record of the Righteous Judgments of God.** Laſtly, Mark theſe words, p. 102. ——— *The Righteous Ends of the Wars for Liberty and Law* ——— *And theſe* Innocent Servants of the Lord, *who have been,* **All of them,** Always *Faithfull to the honeſt Intereſt of the Nation; and many of them for it have drawn the* Sword, *and* Fought *in the Field from firſt to laſt.* And p. 83. *The honeſt Men (then) who own'd them (*the Parliament Army*) throughout* England, *againſt the Prieſts, and the Common Enemy.* That is, the *Church* and the *King.* And by the *Honeſt* and *Innocent Servants of the Lord,* they meant *Themſelves.* For they allow none other to be ſuch (as is fully ſhewn.) *The Defence of them* (the *Laws* ſay they, p. 16.) *have we in the late Wars vindicated in the Field with our* Blood, &c.

There

There is another Book of this *Great Apoſtle*, wherein I am very apprehenſive his *New Editors* may do him wrong. It is a moſt *Bitter* and *Senſeleſs* **Invective** againſt all *Kings* and *Monarchical* Government, which was Printed in the beginning of the Year 1660. but before the *Reſtauration*, which was in *May* the ſame Year, to ſhew what *Obſtinate Rebels* theſe *Quakers* were, who held out againſt the *King* to the very laſt Day. That Book bears this Title, *Several Papers given forth by* **George Fox**. London *Printed for* Thomas Symonds *at the Sign of the* Bull, 1660.

I ſet it down thus particularly, becauſe the *Friends* may know that it is ſtill in being, and in the Hands of thoſe who will watch the *New Edition* of *Fox*'s Works, that they ſhall neither *Add* nor *Diminiſh*, without being told of it. I give this Caution, becauſe great pains has been taken (and by ſome Arts, which I will not here mention) to recover this Book out of the Hands of any who are, in the leaſt, Diſaffected to their Cauſe: and it may rationally be ſuppos'd, that the Deſign is either wholly to *ſuppreſs* it, or to take out its *Sting*, that it hurt them not; and render them odious to all *Kingly* Government.

I will give the Reader but a Taſte out of that Delicious *Diſpenſatory*.

He ſays, p. 8. *That all Kings and Emperors have ſprung up in the Night, ſince the days of the Apoſtles among the Anti-Chriſts.* p. 12. *So the Chriſtians go out from Chriſt, and ſet up Kings, like the Heathens* ——— p. 15. *And all theſe*

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Novice-Chriſtians that are crying up Earthly Kings, and fighting for the Kings of the Earth, are not ſuch as follow the Lamb ——— p. 16. *We know that theſe* Kings *are the Spiritual* Ægyptians *got up ſince the days of the Apoſtles* ——— p. 18. and 9. *You never read of any* (King) *among the Chriſtians, but among the Apoſtates, ſince the days of the Apoſtles* ——— p. 8. *Many cry for an Earthly King, and will have* Cæſar, *and is not this the ſame Nature the* Jews *was in? And do not they, in this, Crucifie Jeſus?* ——— p. 9. *Are not all theſe Chriſtians that will dote ſo much of an Earthly King,* Traytors *againſt Chriſt? And will theſe that are true Chriſtians, have any more Kings among them, but Chriſt?* ——— *I ſay that is the Falſe Church that doth not live* ——— *Upon the Heads of the Kings* ——— *Such that are out of the Life and Power* ——— *Work for an Earthly King, and will change as they change: Theſe all quench the Spirit of God themſelves* ——— *Theſe all deny the Light,* &c.

Alas! **Wretched** *George!* Now muſt all Men know, that *Thou*, even *Thou thy ſelf*, didſt *quench the Spirit, deny the Light*, &c. becauſe *Thee* didſt *Change*, juſt as the *Times* did *Change*, and juſt as ſoon. *Thee* didſt not ſtay a minute, nor thy *Friends* with thee: For after all your *Treaſons* and *Rebellions*, continued from your beginning, with the utmoſt virulence, to the very laſt day; even while the above *Antimonarchical* and *Poiſonous* words were in the very Mouth of *thee*, the *King* was Miraculouſly and Unexpectedly *Reſtor'd*: And this *Changling* for immediately Tack'd about, as did

did they *All*. They loſt no time, the King came to *London*, the 29th of *May*, 1660. and in *ſeven* days after, *viz.* the 5th of *June*, they had drawn up a *Declaration* of their Sincerity and good Wiſhes to the Government; which they delivered into the King's Hand, the 22d of the ſame Month, as ſoon as they cou'd get Acceſs. This is indors'd upon the ſaid *Declaration*, in Print; but it bears Date the 5th of *June*. It is Subſcrib'd by a *Bakers Dozen* of them; and *George Fox* the *Fore-Man*, in the Name of themſelves, *and of thoſe in the ſame Unity*. And it is worth ones while to compare the words of this *Declaration* with thoſe of *Fox*'s before-Quoted, and much more of the ſame ſtrain in that Book of his, out of which I have taken them, Printed in the foregoing part of the ſame year, 1660. There they were *Traytors againſt Chriſt*, and *Crucifiers of Jeſus*, who were for any *Earthly King*; and it was *The Falſe Church* which did not live *upon the Heads of the Kings*.

But now they lay themſelves *under the Feet* of an *Earthly King*. The ſame *Earthly King* againſt whoſe *Reſtauration* they had *Belched* forth ſo much *Venom*. See their *Declaration*, p. 4. *We do therefore Declare* (ſay they) *to take off all Jealouſies, Fears, and Suſpicions of our* Truth *and* Fidelity *to the King, and the preſent Governours; that our Intentions and Endeavours are, and ſhall be* Good, True, Honeſt *and* Peaceful *towards them, and that we do* Love, Own *and* Honour *the* King *and theſe preſent* Governours.

But

But there was a pleaſant Paſſage, which, I am confident, the *Reader* will Excuſe me to tell.

In the firſt Draught of this *Declaration*, approv'd by *George Fox*, and the Body of the *Quakers*; the words *Loyal Subjects* were put in, *viz.* That the *Quakers* were the *King's Loyal Subjects*, and that *they had ſuffer'd much, as himſelf had done.*

This wou'd imply as if their *Sufferings* had been *for him.* For how otherwiſe was it any *Merit* in them, with regard to the *King?* Which looking like a piece of *Groſs Hypocriſie*, one *Edward Billing* (a *Quaker* of more open Sincerity and Courage than the reſt) roſe up againſt it; and knowing well that the *Quakers* had never *Suffer'd*, nor *Acted* any thing for the *King*; But, on the contrary, were always moſt bitter Enemies to Him, and to His Intereſt, he Proteſted againſt theſe words in the *Declaration*; and ſaid that it was a Mockery in the Face of the World, to give themſelves the ſtile of *Loyal Subjects*. But *G. Fox*, and the Generality of the *Quakers* oppos'd him; and thought it convenient that theſe Expreſſions ſhould ſtand; whereupon *Billing* being heated, avow'd to them, that if they paſs'd the *Declaration* with theſe words, he wou'd *Print* againſt it, *tho' it coſt him his Life.* And this did ſo ſtartle them, (having a guilty Conſcience) that, to avoid being thus expos'd, they, at laſt, ſubmitted, to have theſe words left out; which they wou'd never have done, if they cou'd have

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ſtood the Teſt. But rather, ſuch an Objection wou'd have made them more Zealous to have aſſerted their *Loyalty* with the greater Vigour; and to have Cenſur'd this *Billing*, and caus'd him to ſign an *Inſtrument of Condemnation* againſt himſelf, for ſo *Foul*, and at that time, *Dangerous* an *Imputation*, upon the whole Body of the *Friends*; And that ſo *Publickly*, in the Face of their Aſſembly, which they, according to their ſtated *Diſcipline*, have done in Caſes of much leſs Importance than this; and wou'd not have fail'd to have done in this, if they had not known his *Charge* to be *True*.

But this Conteſt about the word *Loyalty* was perfectly needleſs, ſince they ſuffer'd the words which I have Quoted, to ſtand, viz. *Truth and Fidelity to the King*. For theſe imply all that *Loyalty can mean*.

But it ſerves to this purpoſe, *Firſt*, To diſcover their *Diſloyalty*; and *Secondly*, Their deep *Hypocriſie*: Of which there never was, ſurely, ſuch an *Impudent* Inſtance given, as in this *Declaration*; for having themſelves ſerv'd all turns, that ever happen'd in their time, the *Rump Parliament*, then *Oliver*, *Protector Dick*, the *Army* that turn'd him out, the *Committee of Safety*, &c. as before is told; and now but juſt turn'd to the *King*; they had the *Face* to upbraid others for their *Changing* and *Trimming*. Hear the words of their *Declaration*, p. 6. *And theſe* Prieſts *turned to every Power and every Government, as it turned*; *and made* Addreſſes *and* Acknowledgments *to every*

every Change of Government —— *Now let any honeſt Hearted People judge, whether theſe be* ſound Principled Men, *that can* Turn, Conform, *and* Transform *to every* Change, *according to the* Times? *Whether theſe be fit Men to Teach People?*

One wou'd think that this were a *Lampoon* ſome Enemy had made upon the *Quakers*; eſpecially, when in the next *page*, and *page* 8. they tell the *King*, *Falſe Dealing we do utterly Deny*----*and ſpeak the Truth in Plainneſs, and Singleneſs of Heart.* Of which I leave the Reader to judge, when I have told him farther, That, beſides G. Fox's *ſeveral Papers* before-mention'd, the *Quakers* in the beginning of the Year 1660, before the *Reſtauration*, did likewiſe *Print* ſeveral Papers of *George Biſhop*, another of their *Apoſtles*, containing violent Invectives againſt the *King* and *Kingly Government*, and ſtirring up all People to keep them out. That Book of *Biſhop*'s bears this Title, *The Warnings of the Lord to the Men of this Generation*, &c. London, *Printed by* M. Inman, *and are to be Sold at the* Three Bibles *in* Paul's Church-Yard, *and by* Richard Moon, *Bookſeller, in* Wind-ſtreet, *in* Briſtol, 1660.

Thus Induſtriouſly did they ſpread their *Treaſons*, and ſet all their Shoulders to ſupport the then *Uſurpation*, and obſtruct the *Reſtauration* of the *King*; and that to the very laſt, in the ſame Year, 1660.

Biſhop, p. 26, 27. Writing to the then *Council of State*, warns them, *In the Name of the Lord,*

Lord, to be very vigorous in oppoſing all Attempts that were made towards the *Reſtauration*; perſuades them (as *Ahitophel* to *Abſalom*, 2 *Sam.* xvi. 21.) to be *Deſperate*, and to think all *Reconciliation* betwixt them and the *King*, to be Impracticable.

Beware (ſays *Biſhop*, *ibid. p.* 27.) *of falling under this Spirit, or of thinking that the Breach between you can be Healed: For I Declare it to you*, from the Lord, *That it is* Irreconcilable; *it cannot, it will not be Healed----Therefore, in the* Power *and* Dread *of the* Almighty, *ſtand and Bear over it, Cruſh it to Pieces, Stamp it to Powder*, &c. *Therefore it concerns you, whilſt ye have time to bear down* this Enemy, *and to ſecure Places neceſſary for* Defence. Did he only mean Spiritual *Defence*, or the *Carnal Sword?* But he Adviſes to *Murther* in *Cold Blood*, all that ſtirr'd for the *King*, or, as he there words it, *The doing Juſtice on thoſe whom* God *hath given into your Hands, leſt out of this Serpent's Egg, do come a Cockatrice, and his Fruit be a Fiery flying Serpent; and the Lord deliver you and your Forces into the Power of thoſe who ſeek the Deſtruction of you and your Intereſt.* That was the *King*. And *p.* 26. *ibid.* He tells them that there was *a neceſſity of the Expeditious and continual Marching of your Horſe* [were theſe Spiritual *Horſe?*] *up and down in all parts, eſpecially where theſe* Inſurrections *have been.* This Letter was wrote the 6th of *Aug.* 1659. when things were moving towards the *Reſtauration*; but Printed as before-told, *Anno* 1660. to ſtir

them up afreſh againſt the *King*, when they had a nearer Proſpect of His Return.

Yet, in their foreſaid *Declaration* to Him, after His Return, *p.* 7. they Gravely tell Him, *We are a People that follow after thoſe things that make for Peace, Love, and Unity——and do deny and bear our Teſtimony againſt all Strife, and Wars, and Contentions*, &c. That is, when they were Beaten, and cou'd Fight no longer. But while there was one ſpark of Life in the *Good Old Cauſe*, they *Fought*, and *Preach'd*, and *Curs'd*, and *Damn'd* for it all that durſt oppoſe them. That is, all who were on the weaker ſide: For they ſtill had the Grace to Court thoſe in Power; and, like *Rats*, to fly from a *Falling Houſe*.

Thus the aforeſaid *Biſhop* in his Letter to *Richard* Protector, the 9th of *September*, 1658. aſſures him, that if he would follow their Principle of the *Light within* (that is, be good to the *Quakers*) *which if thou doſt* (ſays *Biſhop*) *and giveſt up to be Govern'd by it, the Lord will daſh in pieces all the Conſultations againſt thee and thy Father's Houſe, and will ſettle the Throne under thee, and make thee a Dread and a Terror to all the Nations round about, as he made thy Father.* This is in p. 17. of *Biſhop*'s Book before Quoted. And the very next Letter is *p.* 18. Flattering thoſe *Officers of the Army*, who pluck'd down this *Fine Protector*, as ſoon as ever they had done it. It is Dated the 27th of *April*, 1659. and thus Directed, *To the General Council of the Army, in whom is riſen the* Spirit *of the* Good Old Cauſe, *theſe fol-*

following Particulars are tender'd, in order to the Carrying through *of what is by them begun*, &c. The *Quakers* were for *Thorough Work*; and indeed all their Quarrel with *Oliver*, *Richard*, and the *Rump* before them, was for ſparing *Amalek*, for not deſtroying downright all that ſtood for the *King*, the *Church*, or the *Laws*. This was ſtill the burthen of their Song, in all their *Addreſſes*, as in *Article* 11. of the *Particulars* which they Recommended to *theſe Officers of the Army*, p. 19. *Remember* Amalek, i. e. (as this *Quaker Biſhop* there explains it) *the Soul-murthering, and Conſcience-binding* Clergy-Man, *and what he did unto you by the way when ye were come out of* Ægypt----*Therefore blot out the remembrance of* Amalek *from under Heaven*----*Ye ſhall not forget it. And* Art. 10. *Vex the* Midianites, i. e. *the Lawyers* (ſays he) *for they vex you with their Wiles, wherewith they have beguiled you in the matter of* Peor *and* Cosbi, i. e. *the King and Protector.*

The *Protector*, now he is down, is as bad as the *King*.

But ſee how they ſoothed the *Protector*, when he was in the Saddle.

Whom (ſays *Biſhop* in his Letter to him, *ibid. p.* 10.) *we have loved above any Man; whoſe, with all that is dear to us, have we become, and thy Lot and Portion have we choſen to ſtand or fall, as it ſhou'd be unto Thee; and ſo have we ſtood by Thee againſt All Thine Oppoſers, whether in* Field *or Council. Thine Enemies we have accounted and made our own, and*

never left Thee till Thou was brought through all. And again; *The* Righteous Ends of the Wars, *in which we have born our Part, in the* Heat of the Day. But after the *King*'s Return, then the Caſe was alter'd; then they cou'd not *Fight*, no, not they; they wou'd not draw a *Sword* for the World! They never were for *Oliver*, but were always *Loyal* and *Faithful* to the *King*! They did not *Rejoice* at *Oliver*'s Succeſs againſt the *King*, but Mourned for the *King*, tho' they cou'd not *Fight* for Him! And they were ſore Grieved at the Heart, for the Blood which *Oliver* ſhed, and never Applauded him in it.

Witneſs their Exultation (*ibid. p.* 3.) *Did thy Sword* (ſay they) *ever return empty from the Blood of the Slain?---- Did'ſt not thou come upon* Princes *as upon Mortar, and as the Potter treadeth the Clay? Were not the Hearts of* Honeſt *Men knit to thee as one Man? Was any thing ſo great that they cou'd not truſt Thee with? Was any thing ſo Dear that they were not ready to lay down for Thy ſake? Did they* ſigh *at any time at the remembrance of thee? Did their Faces wax* Pale, Confounded *or* Cover'd? *Or, was not the remembrance of thee to them ſweet and pleaſant, as the Dew upon the tender Herb, as Life from the Dead,* &c. And ſo they run on whole Pages together in a *Hideous Panegyrick*, to which I refer the Reader. But here he ſees how expreſly they renounce ſo much as a *ſigh*, at any time, for all his *Traiterous Murthers*, or that their Faces were ever *Pale*, or *Confounded*, or *Covered*, for all that

Blood-

Blood-ſhed; no, but that they *Rejoyc'd* and *Glory'd* in it, and for all His Succeſſes againſt the *King*. *P.* 4. *Did he not ſmite them with a Wound incurable, they and their* King, *and their Nobles?* p. 5. *Wadedſt thou not through the* Blood *and* War ——— *with a reſtleſs and unweary'd Spirit* —— *And whilſt it was thus with thee, did the Lord ever fail or forſake thee? Or wantedſt thou the Hearts and Hands of the* Honeſt *Men of theſe Nations?* ----- *Can the Generations that are paſt produce the like, of the* Lord's *and* His People *being with a* Man, *as with thee*, &c.

Theſe are the *Meek* and the *Loyal* **Quakers**! They can *Wade* in *Blood*, ſo it be of the *King*, or the *Clergy*, and their *Abettors*. *Slay* **Balaam**! *Vex the* **Midianites**! Remember **Amalek**! *Give the* Prieſts **Blood** *to Drink*! Theſe are the *Mild Breathings* of the **Quaker** *Spirit*! Thus ſweetly ſings *Edward Burrough*, in his *Word of Advice to the Soldiers*, p. 2. *Oh*! (ſays he with a **Guſto**) *give the Prieſts* **Blood** *to drink, for they are worthy*. But this (with other ſweet bits) is left out in the new Edition of his Works; wherein there is yet enough behind to ſhew the *Largeneſs* of his *Bowels*, and to what *narrow Limits* he wou'd confine that *Inundation of Blood*, which the *Good Old Cauſe* had brought upon theſe Nations; and which he *Juſtifies*, and that from the *Mouth of the Lord*. In his *Warning to the* Engliſh *Army*, 1659. he aſſures them (p. 540. of his Works) in theſe words, *Your Victory hath been of the Lord*. But then he wou'd have them go on, and carry *Blood* and

Slaughter into other Countries. *What are theſe few Poor Iſlands* (ſays he, p. 537, 538.) *that you have run through?* And then he adviſes them to fall upon *Italy* and *Spain*, and *Avenge*, ſays he, p. 537. *the Blood of the Guiltleſs through all the Dominions of the* Pope (p. 538.) *that your Sword, and the Sword of the Lord may neither leave Root nor Branch of Idolatry*----*that your* Sword *be lifted up againſt them.* (p. 540.) *Set up your Standard at the Gates of* **Rome**. And Propheſying of the Time when *Vengeance* ſhou'd be taken of *Rome*; **The time is come**, ſays he, p. 537. *their Church cannot ſtand* **Long**. p. 535, 536. *and as ſure as the Lord lives, ſo ſhall it come to paſs.* But this is long ſince paſs'd, and *their Church* ſtands ſtill. And (which is much a greater Wonder) this *Burrough* is counted ſtill a *true Prophet* among the **Quakers**; *in whom the fullneſs of Grace and Virtue dwelt*, as was ſaid of him in his *Life*, wrote 1663. p. 24. by a *Club* of the Principal *Quakers*, *G. Fox*, *Joſ. Coal*, *G. Whitehead*, &c. who thus *Blaſphem'd* in Praiſe of a *Wretch*, that durſt Pawn the very *Being of God*; That *as ſure as the Lord lives*, ſo it muſt come to paſs, as he ſaid. And ſince it is not *ſo come to paſs*, are not all the reſt of theſe *Quakers* as *Mad* and *Blaſphemous* as he, who will believe, that he was ſent from *God*, or ſpoke *His* Words! And that all theſe *Lyes*, and Preaching up of *Blood*, their *Blaſphemies* and *Treaſons* are of *Equal Authority* with the *Holy Scriptures*; yea, of *Greater*, as I have ſhewn from *George Whitehead*. And if this be true,

we

we muſt believe the very *Contradictions* of the *Quakers* before the *Scriptures*; As that, notwithſtanding all theſe loud Proclamations of *Blood* and *War* which we have heard from them; and that, if their Advice were follow'd, all *Chriſtendom* wou'd be turn'd into an *Aceldama*, the *Proteſtants* falling upon all *Popiſh* Countries, and the *Papiſts* upon them: I ſay, that notwithſtanding of all this, if the *Quakers Writings* are given forth by the *Spirit of God* (as they boldly pretend) we muſt believe their *Declaration* given to the King *Charles* II. upon the 21ſt of *January*, 1660. ſubſcrib'd by *G. Fox*, and *Eleven* more, *in the behalf of the whole Body of the Quakers*, wherein p. 4. They declare poſitively againſt the lawfulneſs of *Fighting*, upon any account. *And this* (ſay they) *is both our Principle and Practice, and hath been from the beginning; ſo that if we ſuffer, as ſuſpected to take up* Arms, *or make* War *againſt any, it is without any ground from us; for it neither is, nor ever was in our Hearts, ſince we own'd the Truth of God; neither ſhall we ever do it, becauſe it is contrary to the Spirit of* Chriſt, *his Doctrine, and the Practice of his Apoſtles.*

And in *The Quakers Plea*, Printed, 1661. p. 5. They ſay, *Such of us whoſe Principles were once ſo* (that is, forFighting) *are changed even from that Principle and Practice of going to* Wars, *and* Fighting; *and* Now, *are all of that Mind and Heart, That in the Adminiſtration of the* Goſpel, *it is,* **on all Occaſions whatſoever,** *unlawful to go to* **War,** *and* **Fight** *with any Man, with* Carnal Weapons, *contrary to the Doctrine*

of Christ. This was in the Year 1661. to fix this Opinion of them (the *Quakers*) in the *King* and *Government:* But when, by this *Deep Deceit* and *Hypocrisie*, they did prevail, and it had for *Twelve* Years after the *Restauration* been generally receiv'd, that this was, in good earnest, the *Principle* of the *Quakers*, as it continues with most to this day; and I doubt not, but many of the simple well-meaning *Quakers* themselves, are Imposed upon in this, to think that the *Quaker* Principle is against all *War* and *Fighting* **upon any Occasion whatsoever**, as in their *Plea* above Quoted: Yet, I say, when the World, and many of themselves had been thus Deluded by their *Leaders*, they, in the Year 1672. to secure to themselves their *Old Principle* of *Fighting*, whenever *The Good Old Cause* shou'd stand in need of it, did *Reprint* what I have above Quoted of *Edward Burroughs*, for carrying *Blood* and *War* into all the *Popish* Countries, and much more to the same purpose, in the *New Edition* of his *Works*. To which there are high *Testimonies* affix'd of *George Fox*, *George Whitehead*, *Josiah Coal*, *Francis Howgil*, and *Ellis Hookes*.

Now, if this Doctrine of *Fighting* or making *War*, **upon any Occasion whatsoever**, was *contrary to the Spirit of Christ and His Doctrine*, in the Year 1660. (that part of the Year, I mean, after the *Restauration*) how came the *Saints* above-nam'd, to Publish the contrary Doctrine of *Edw. Burroughs*, with such mighty Pomp, in the Year 1672? And we must believe *Both* to be

be *Infallible* as the *Holy Scriptures themſelves*, being *Both* given forth by the *ſame Spirit!*

But theſe *Editors* of *Burroughs*'s Works, are yet more Chargeable with whatever is in the *New Edition*, becauſe they took more upon them than barely as *Editors*; that is, to *Correct* and *Amend*, and to *Expunge* what they thought fit: As his Declaring *War* againſt the *King* and the *Church*, before told; which, tho' Dictated, as he ſaid, *by the Eternal Spirit*; yet they made bold, to ſet theſe things aſide, leſt they ſhou'd offend the Powers then in being: but they thought that carrying the *War* into *Italy* and *Spain*, wou'd be leſs taken notice of; and wou'd continue their *Claim* to the *Priviledge* of *Fighting*, when they ſhou'd have occaſion for it. Why otherwiſe were not theſe Expung'd, as well as the *Traiterous* Paſſages againſt the *King* and the *Government?*

If it was through the *Inadvertence* of their *Infallibility*, let them *now* Diſclaim it, and confeſs *Burroughs* to have been in an *Error*, as to that *Principle* of *Fighting*. No, they will not; and therefore it is *their own*. They will not; They have not done it; for ſince the New Edition of *Burroughs*'s Works, 1672. when a fair occaſion ſeem'd to offer towards the Re-aſſerting of the *Good Old Cauſe*, in *Monmouth*'s Rebellion, 1685. Several of the *Quakers* in the *Weſt*, where he Landed, took *Arms*, and *Fought* in his Quarrel; and though ſome of them were taken Priſoners, yet we heard nothing of their *Repentance*, or that they were oblig'd by the reſt, to ſign any *Inſtruments of Condemnation* againſt

againſt themſelves for this; or any way *Cenſur'd* for it, by their *Yearly Meetings*, or any other *Authority* of theirs.

And, if it be true which *Edward Burroughs* ſays, p. 462. of his Works, That *they* (the Quakers) *are of one Mind, and one Soul* (which I do not believe, I have a better Opinion of many of them; but we have here their *Infallibility* Pawn'd for it) I ſay, if this were true, then this Wou'd be a Demonſtration what all the reſt of the *Quakers* wou'd have done, if *Monmouth* had proceeded to their Parts; and what they are ſtill ready to do, when a like Opportunity ſhall Summon them to *Arms*.

But, as I ſaid, I do not believe that they are all of *one Mind*, in this matter: But then, thoſe that are not of this Mind, muſt, I think, paſt all Excuſe, Renounce the *Infallibility*, or the *Truth* of *Edw. Burroughs* and of *G. Fox*, *G. Whitehead*, and the other *Quakers* who have Publiſhed theſe Works of *Edw. Burroughs*, with ſuch high Applauſe and Commendation; in which he diſdains to limit the *Bloody Sword* within theſe *Few Poor Iſlands*; but wou'd have *Oliver* (his *Joſhua*) carry it through all *Chriſtendom*. G. Fox Adviſes farther, to fall upon the *Turk*, and all the reſt of the World.

Council and *Advice*, &c. p. 26. 27. 36. 37.

Oh Oliver (ſays he in his Letter to him, Dated the 11th Month, 165[illegible] &c.) *Thou ſhould'ſt not have ſtood* Trifling *about* ſmall things—— *Do not ſtand cumbering thy ſelf about* Dirty Priests; and then

then he tells him, that if he had follow'd his Counſel, *The* **Hollanders** (ſays he to him) *had been thy Subjects*----How! How! *George*! Our *Dear Friends* the *Dutch*! Muſt they to Pot too! When the *Quaker Sword* is drawn, it ſpares none! *Proteſtants*, *Papiſts*, *Turks*, it is all one! **Germany** (*Fox* goes on) *had given up to thy Will*; *and the* **Spaniard** *had quiver'd like a* Dry Leaf----The King of **France** *ſhou'd have Bowed under thee his Neck: The* **Pope** *ſhou'd have withered as in the* Winte[illegible] *the* **Turk** *in all his Fatneſs ſhou'd have* Smoak'd: *Thou ſhould'ſt have* **Crumbled Nations to Duſt.** Therefore (ſays he) *Let thy* Soldiers *go forth with a free and willing Heart, that thou may'ſt* **Rock Nations as a Cradle**------*For a Mighty Work hath the Lord to do in other Nations, and their* Quakings *and* Shakings *are but entering: So this is the Word of the* **Lord God** *to thee, as a Charge to thee* **from the Lord God**, &c.

Here is *Deſtruction* Proclaim'd, to the Ends of the Earth, and that **from the Mouth of the Lord**!

O **Blaſphemous Curſed Wretch**---that durſt thus ſet *The* **Dreadful** *Name of* **The moſt High God** *to thy* **Diabolical** *Inſpirations* for *Blood* and *Slaughter* through the *whole Earth*!

And yet to ſee theſe Men wipe their Mouths, and ſay, that they are the *Meek* of the Earth! They never were for Fighting! No, not they! They now deny the uſe of the *Carnal Sword*, as *Anti-Chriſtian*! **Poor Lambs**!

And

And yet I believe in my Heart, that many of them *now* are Deceived, and think that the *Quaker Principle* is really againſt *Fighting*, becauſe they have heard ſo much of it ſince 1660. and that moſt of the *Quakers* of this Generation, do not know (for it is Studiouſly conceal'd from them, by thoſe of the Old Stamp) what **Bloody Devils** *G. Fox*, *Edward Burrough*, *G. Biſhop*, and the reſt of the *Primitive Quakers* were. Do they know that after the [redacted] of Protector *Dick*, *G. Fox* purſu'd *The Council of Officers*, who had then aſſum'd the *Supreme Power*, with the ſame Cry for *Blood*; **General Univerſal Blood**? *Fox* wou'd have ſent them to *have ſet up their* **Standard** *at* **Rome**; *and then* (ſays he, in his Letter to them) *you ſhould have ſent for the* Turks *Idol*, *and pluckt up* Idolatry-----*and to have made* **Inquiſition** *for* **Blood**, &c.

Now, if uſing the **Carnal Sword**, *upon any account*, be contrary to the *Doctrine* of *Chriſt*, as the *Quakers* ſince 1660. have Preached; and, if they do believe themſelves, they muſt Hunt this Bloody *Fox* out of their Herd, and for ever hereafter *Diſown* his *Spirit* and his *Writings*.

And I do earneſtly invite Mr. *Penn* to follow this Chaſe; it is moſt incumbent upon him of any other, becauſe (I think my ſelf oblig'd to tell it him) he is ſuſpected by ſome of his Fellow *Quakers*, as favouring this *Principle* of uſing the *Carnal Sword*. And to convince him, that I do not ſpeak without Book, I have now before me a Letter from *Philadelphia*

phia (the *Metropolis* of *Penſilvania*) Dated the 21ſt of the 4th Month, 1695. wherein are theſe words, *I have ſeen a Copy of the King's late Grant of the Government, wherein they give the Reaſons of their taking it away; and of* Will. Penn's *humble Submiſſion, and Requeſting the Government to be Granted to him again; which was therefore done, on his giving them certain Aſſurance that he wou'd Secure and Defend the Place; and wou'd ſend Eighty* Soldiers *to* Albany, *when call'd for, or find Money to Pay them: This cauſeth a great ſtir among the People, who are not very ready to comply therewith*, &c.

I will make no Comments; but leave it to Mr. *Penn* himſelf to *Own* or *Deny* the Matter of Fact. And whether he will ſtand by *G. Fox* as to his Principle of *Fighting*, or not? And if any have been heretofore Deceived by *George Fox*, that they wou'd now *Repent*, and *Return*.

I have ſet down thus much of *this*, and the other *Primitive Quakers* Bloody and Rebellious *Spirit*, for the ſake of thoſe *Honeſt Loyal* Quakers now amongſt us: If they were all guided with the ſame *Spirit*, they wou'd be all ſuch; eſpecially Mr. *Penn* having told us (*p.* 36. of his *Preface* to *Fox's Journal*) That their *Light within* did ſurely Guide them *both in reference to Religion*, and Civil Concerns. And we believe it does both alike *Infallibly*! And then let our *Now Loyal Quakers* take a meaſure of their *Infallibility* in other things, by the *Traiterous Principles* and *Actions* of *G. Fox*, and all the reſt of them, from 1650. to 1660. in that

Scene

Scene of *Schiſm* and *Rebellion*, the two Breaſts of the *Covenant*, whence the *Quakers* ſuck'd their Infant Milk.

I hope this diſmal Proſpect of the *Birth* and *Growth* of *Quakeriſm*, will cure thoſe *Quakers* of *Honeſty* and *Senſe*, who have a juſt apprehenſion of the *Heinouſneſs* of *Schiſm* in the *Church*, and *Rebellion* in the *State*.

And I wou'd deſire them not to ſatisfie themſelves (it will not ſatisfie the World) to ſlip out ſome of the moſt Monſtrous Paſſages of *Treaſon* out of the new Editions of their *Prophets*, as I have ſhewn they have ſerv'd *Edward Burrough*, *Francis Howgil*, &c. and I have given them a timely warning as to the *New Edition* of G. Fox's *Works*, which is upon the Stocks: For this diſingenuous Trick expoſes their *Infallibility* much more; and they are not to think that ſome will not watch them, and Detect their Double Dealing.

There is nothing leſs will ſerve their turn, than down right to *Acknowledge* the *Folly* and *Wickedneſs* of their *Former Prophets*; to *Renounce*, *Diſown*, and *Condemn* their *Blaſphemies* and *Treaſons*: Otherwiſe, they muſt be judg'd *Partners* with them, and *Favourers*, at leaſt, of their *Impious Principles*, who refuſe to *Condemn* them; when it is ſo neceſſary for the *Glory* of *God*, and removing ſo horrid a *Scandal*, not only to the *Quakers*, but to the *Reform'd Religion*, and to *Chriſtianity* it ſelf; which Appellations the *Quakers* aſſume to themſelves; but how juſtly, I leave to the *Reader*.

And

And the *Quakers* cannot refuſe thus to *Condemn* theſe Scandalous *Prophets* and *Teachers* of theirs, even by their own *Diſcipline*: For in their *Yearly Meeting*, 1675. they made a Decree, *That the Churches Teſtimony and Judgment againſt Scandalous Walkers; and the Repentance and Condemnation of the Parties reſtor'd ſhou'd be Recorded in a Diſtinct Book, to be Produc'd or Publiſh'd for that end.*

Now, if they think *Blaſphemers* and *Traytors*, and *Falſe Prophets* to be *Scandalous Walkers*, they are oblig'd here, by their own *Rule* (and their *Practice* in other Caſes) to cauſe them to ſign *Inſtruments* of *Condemnation* againſt themſelves, and to Record theſe in their *Publick Regiſter*, together with their *Churches Teſtimony and Judgment* againſt them, *to be Produced and Publiſhed for that end*, to vindicate their *Church* from the *Scandal*.

But if they refuſe (as I am afraid they will) to Execute this *Diſcipline* upon thoſe *Falſe Prophets* herein Detected, and many others whom they know, upon all their *Blaſphemers* and *Traytors* (upon their *Perſons*, if *alive*, and their *Works*, if they are *dead*) if they refuſe this, it is plain, that they think not ſuch to be *Scandalous Walkers*; but that they juſtifie them, and their *Principles*: Tho' they wou'd, for their Temporal Eaſe and Advantage, and to blind the Eyes of the World, *Cover* and *Cut* and *Shufle* and *Hide* themſelves. Let this therefore be the *Touch-ſtone* to prove them: Let them *Produce* and *Publiſh* ſuch their *Condemnation* of *Fox*, *Burrough*, &c. for their

Falſe

False Prophecies, and *Traiterous* Abetting of *Oliver* and the *Rump*, and that *In the Name*, and *From the Mouth of the Lord*, adding *Blasphemy* to *Rebellion*: Let such **Persons** be *Censur'd* by them, and their **Books** *Disown'd*.

But if they will refuse this *Justice* to themselves and the World, then let them lie under the *Shame* and *Condemnation*. And it must, in that Case, and for that *Reason*, be laid upon their *Church*, and their avowed *Doctrine* and *Principle*; and not only as the Failing of *Particular Persons*.

SECT. XIX.

Of Tythes. *Wherein is shewn what* Liberty *of* Conscience *is allow'd by the* QUAKERS.

THere is no Point wherein the *Quakers* are more *Positive* and *Fierce* than in Opposition to *Tythes*: Because, if they were once taken away, the *Clergy* (as they suppose) wou'd sink of course, being depriv'd of their *Subsistance*; and so the total *Ruin* of the *Church* wou'd follow, which has been, Is, and always must be the design and chief Endeavour of every true *Quaker*, as of *Him* who has Inspir'd them.

And

And this *Robert Barclay* does not conceal. *That Anti-Christian Apostacy's Generation* (says he) *the* National Ministry, *have receiv'd a Deadly Blow by our Witness against their forc'd* Maintenance *and* Tythes——— *So that their Kingdom, in the Hearts of Thousands, begins to Totter, and shall assuredly fall to the Ground.* *Anarchy, p. 42, An. 1676.*

But what if the *Light within* some *Quakers* shou'd allow them to pay *Tythes*; And think that they ought, in *Conscience*, to do it, as being *Legally Established*? &c.

Wou'd the *Quaker Rulers* allow them *Liberty of Conscience*, and give them leave to follow their *Light within*?

No. No. That is but scaffolding to pull down our Church, and to build their own. And they will not have their *Cannon* turn'd against themselves.

For when *Thomas Crisp* and other *Quakers* thought themselves oblig'd to pay their *Tythes*, and did so accordingly, they were *Proceeded against as* Rebels (under no less a Denomination) and that not only as against *Men*, but against *God Himself*: For their Writings are not to be look'd on as the Edicts of *Men*. But, as *G. Fox* Proclaims (in his Answer to the *Westmorland* Petition, p. 30.) *If ever you own the Prophets, Christ and the Apostles, you will own our Writings, which are given forth by the same Spirit and Power.* *See his Animadversions on George Whitehead's Innocency Triumphant, 1694. p. 29.*

And in another place. *You might as well Condemn the* Scriptures *to the Fire as our* Queries. *Our giving forth Papers and Printed Books, it is from the* Immediate *Eternal Spirit of God. You are Answered from the* Mouth *of the* Lord, *&c.*

See G. F. *and* R. H. Truths Defence, *&c.* p. 2. 104. 107.

And from the ſame Mouth of the Lord *Thomas Ellwood* Denounces, That *they who pay* Tythes—*thereby deny Chriſt to be come in the Fleſh, which is a mark of* Anti-Chriſt.

Antidote againſt the Infection of W. Rogers, *&c.* p. 78.

And *G. Fox*, in his *Decretal Epiſtle*, bearing Date the 3d Month, 1677. Commands ſeverely, that the *Friends Teſtimony* againſt *Tythes* be kept up with vigor. He ſays, That *for any to cry againſt the* Prieſts *in words, and yet to give them means, and put into their Mouths is a Contradiction. And therefore take heed* (ſays he) *for if the Lord God do Bleſs you with outward Creatures, and you do beſtow them upon* Baal's Prieſts, *the Lord may juſtly require the outward things from you again.*—*So all the* Preachers *for* Tythes *and* Money, *and the* Takers *and* Payers *of* Tythe *muſt be teſtified againſt in the Lord's Power and Spirit*—*and therefore,* in the Power of the Lord, *maintain the* War *againſt the* Beaſts, —— that is, as well *Payers* as *Receivers* of *Tythes*. And that is the whole Kingdom, *King* and *Parliament*, who made *Laws* for the Payment of *Tythes*, and all who

See his Journal, p. 431.

who dare obey those *Laws* are The Beast, Anti-Christs, and have deny'd *Christ's coming in the Flesh* (as *T. Ellwood*), and therefore (*G. Fox* concludes his *Epistle* above-said) *keep your Authority and Dominion.* That is, over that *Beast* and these *Anti-Christs.* This was wrote 1677. and Printed 1694. whereby we may understand what *Church* they mean, to which *Tythes* are paid, and against which they have Proclaim'd *War.*

But there is a most clever and *Ingenuous* Excuse made for this, in a Paper Dated at *London* the 4th of the 4th Month 1695. and *Signed, on Behalf of the Friends and Yearly Meeting,* by *John Vaughton, Samuel Watson, John Field, Thomas Lower,* and *William Bingley,* Printed and Sold by *T. Sowle* near the *Quaker Meeting-House* in *Grace-Church-street.* It is Entituled, *An Answer to* Francis Bugg's *Presumptuous Impeachment,* &c.

There they wou'd persuade us, That all they have said against the Payment of *Tythes,* was only meant by them against Payment of them to the *Popish Clergy.* But, by no means against the *Right* of the *Church of England* to *Their Tythes,* as settl'd upon them by the *Civil Government.* No! They are not such bad Subjects as to oppose any thing of the *Laws* of the Land! *We are not Convinced* (say they, p. 2.) *that it can be against the Fundamental Laws of the Land, either to deny Tythes,* [What? When the Law enjoyns them] *now in this Gospel-Day, or to deem them Anti-Christian, as they were imposed by Popes, and Popish Laws, which are not the Fundamental Laws of this Realm.* Are not

Acts of Parliament, tho' made in *Popish* times? And there are *Acts of Parliament*, since the *Reformation*, for *Tythes*. So that this is a meer *Sham!* But they go on. *And our Testimony herein does rather affect a Popish Clergy than a Protestant Civil Government.* And p. 3. they tell that what they are Quarell'd for, was their *Testimonies against the Corruption of Priests, and Popish Imposition and Oppression of Tythes.* And p. 5. for *Deeming, the Imposition of* Tythes *by the* Pope *and* Popish *Laws to be Anti-Christian.*

But hark ye, Gentlemen (if ye be not offended with that Title) there were no *Tythes* paid to any *Popish* Priests in *England* ever since *Quakerism* appear'd amongst us. And if you meant all you said only against *them*, your Preaching was altogether vain.

But *Barclay* (as before Quoted) names the National Ministery, *who had received a Deadly Blow by your Witness against* Their *forc'd Maintenance of* Tythes; *whose Kingdom* (he says) *was tottering, and shou'd assuredly* (if he was a true Prophet) *fall to the Ground. Slay* Baal, (crys *G. Fox*) Balaam *must be slain, all the* Hirelings *must be turned out of the Kingdom.*

News out of the North, 1655. p. 31.

These are the *Baal*'s *Priests* whom this *Fox* Commands you not to Feed. The *Beasts*, the *Anti-Christs* over whom you are to keep your *Authority* and *Dominion.*

If it be not so, Why then do you not *now* pay your *Tythes* to the *Ministers* of the *Church* of *England*? Why do you boast of your *Sufferings*

ferings and *Impriſonments*, for not paying your Tythes to *them*, as being a ſort of *Martyrdom*, for the Truth?

Why do you Perſecute and Diſown thoſe of your own Communion who pay their *Tythes*, not to *Popiſh* Prieſts, but to thoſe of the *Church of England?*

Why are you ſo Zealous herein as not to leave it to their own *Conviction*, or *Light within* whether they will pay their *Tythes* to the *Prieſts* of the *Church* of *England*, or not?

Why will you not allow them what you your ſelves ſo much plead for, *Liberty of Conſcience*, in this Caſe?

No, This is a Material Cauſe, This is the ſureſt Method to deſtroy the *Church* of *England*. And you have gone a great way in it already.

For if they are Depriv'd, firſt, of the *Tythes* of all the *Quakers*, (who are not fewer, by the loweſt Computation, than *one hundred thouſand* here in *England*) and then of all thoſe who, to avoid Payment of their *Tythes*, will pretend to be perſuaded by them herein; if the *Tythes* of all ſuch were ſubſtracted, there would not be ſufficient left to keep half the *Clergy* in *England* from Starving.

And it is the *Deſire* and *Deſign* of the *Quakers* to *Starve* them, as is plainly *Confeſs'd* and *Threaten'd*, or *Propheſy'd* of in *Richard Hubberthorn's* Works Re-printed ſince 1660. in his Anſwer to *John Stellum*, p. 130.

When the Law of the Land (says he) *ceaseth to maintain them* (the *Priests*, as he calls them) *which will come sooner than they expect, then may they beg their Bread, or Perish for want.*

And this the *Quakers* hope to effect by their Testimony against *Tythes*; and *Threaten* or *Propheſie*, that it will come *sooner than we expect*, either to have the *Laws* for Tythes *alter'd*, or *overthrown:* if the *Government* will not *alter* them, they will *overthrow* them, by Declaring them *Anti-Christian*, and so *Abrogated* of Course.

And it is to be obſerv'd that there is no *Principle* of the *Quaker Religion*, wherein they are so *Zealous* as in this. They did not think it sufficient to *Preach* and *Print* against *Tythes*, but they went about and got *Subscriptions* of many *thousands* of the *Quakers* throughout all *England*, against *Tythes*; and sent them up to the *Parliament* in an *Humble Threatning* Manner. And, as if this had not been sufficient, the *Women* must be assembled in the several *Counties*, and *They* too must *sign* the like *Subscriptions*, and send them likewise to the *Parliament:* And then they *Printed* them, to let the Nation know their Force. I have now before me the Printed *Testimony* and *Subscriptions* (with all their *Names* at length) of above *Seven Thousand* of these *Quaker-Women*, against *Tythes*, sent to the *Parliament* (as they call'd it) the 20th Day of the 5th Month, 1659, They resolv'd to *Batter* them down! And all who thus *Subscrib'd*, were, in their Fashion, *Canoniz'd* by them. For they are thus stil'd in the

said

ſaid *Printed* Account, The Hand-Maids and Daughters of the Lord. But theſe *Seven Thouſand* (who had not Bowed to the *Baal* of *Tythe*) wou'd not have you think that their number was ſo ſmall; for they *ſubſcribe* not only for themſelves, (but as it is there Printed) *in the Names of many more of the ſaid Hand-Maids and Daughters of the Lord, who witneſs againſt Tythes*, &c. And *G. Fox* in his *Letters of Licenſe* (before inſerted. 216.) for theſe *Subſcriptions*, complains, that *All* the *Good Women* had not *Sign'd*.

I have not yet ſeen the *Subſcriptions* of the *Men*. But we may compute by this of the *Women*, what vaſt *Numbers* the *Men Subſcribers* muſt have been. And we may reaſonably ſuppoſe their *Arguments* to have been much the ſame, with theſe of the *Women*; being, likely, drawn by the *Men*, at leaſt, with their Concurrence. And the *Women* do poſitively Declare for *Annulling* the *Laws* for *Tythes*, if the *Parliament* wou'd not *Alter* the *Laws*. The Commands of Men (ſay they, p. 3.) muſt be Annulled that take Tythes, and not to be obeyed by them that live in the Covenant of God. And they tell p. 4. That they bear their Teſtimony for the Lord Jeſus Chriſt, (in oppoſition to *Tythes*) againſt the Commands of Men, ſet up in oppoſition to him ſince the Days of the Apoſtles, &c. Which to you (ſay they) is the Word of the Lord God. And p. 21. *The ſhout of a King is amongſt Us, the Lord God Omnipotent* ——— *Therefore we with our Names and Hands, bear our Teſtimony againſt*

Tythes, *the* Giver *of them, the* Setter of them up, *and the* Taker *of them.* p. 40. *This Prieſthood which takes Tythes* Now (this was not the *Popiſh* Prieſthood) *we, in the power of the Lord God, deny them.* p. 63. *We Declare with our Hands, and with our Lives and Eſtates, againſt the Miniſtery that takes Tythes, and the Setters of them* ——— *And the* Law *that upholds them.* p. 71. *Are not all theſe ſet up by the* Dragon's *Power, and held up by the* Dragon's *Power, the* Devourer, *the* Deſtroyer? *Is not this the Power of the* Devil? Theſe are their Words. And they need no Comment. They *were*, and *are* Plainly for Deſtroying the *Law*, if the *Law* will not Comply with them. But *then*, as *now*, they were for *Flattering* the *Powers in being.* They ſooth that Rebel *Parliament*, p. 54. *Some of our Friends* (ſay they) *who have been for the* Parliament *ever ſince the Beginning of the late Wars, have ſuffered more by theſe Plundering* Prieſts, *than by the Plundering* Cavaliers, *and you have ſadned the Hearts of them that are your* Friends, *by ſetting up Tythes*, &c. And (p. 62.) *the well-wiſhers of the Choiceſt of the Nation are towards you.*

I could enlarge, upon this Head, out of the Quaker-Writings:

But what Authorities I have already produc'd, are abundantly ſufficient to ſhew their deep deſign againſt the *Church*; and the means by which they have agreed to Deſtroy Her; this eſpecially of *keeping up* (to uſe their own Phraſe) *their Teſtimony againſt* Tythes.

There-

Therefore this Handle muſt, by no means, be let go. Inſomuch that tho' their Pretence to the *Sufficiency* and *Infallibility* of the *Light within* was the *Original*, and is the *Fundamental* Principle of all the whole *Quaker* Doctrine; yet if any plead it, *in this Caſe*, they ſhall be run down as *Hypocrites* and *Rebels* againſt *God*, and to have fallen from the *True Light within*, and to be guided by a *Falſe Light*, which comes from *Satan*, to be very *Anti-Chriſts*, and to have denied *Chriſt's coming in the Fleſh*, &c. as I have above ſhewn from *Tho. Ellwood's Antidote againſt the Infection of* William Rogers, &c. Now I muſt tell the *Reader* that this *William Rogers* is a *Quaker*, but of the more moderate ſort, and he wrote a Book call'd, *The Chriſtian Quaker*, Printed 1680. where Part 2. Chap. 8. *touching Tythes*, He diſputes expreſly againſt *Tythes*, and againſt the Lawfulneſs of *Suing* for them, or *Compelling* any to Pay them. Only p. 43. he allows thoſe to Pay them, who are *Free* ſo to do. And that only as a *Voluntary Contribution* to thoſe who Teach them, but not as any thing of a *Divine Right*. And p. 44. he again limits this to thoſe only who own ſuch *Miniſters* as *True Miniſters of Chriſt*, and go to Hear them; and, upon that account, beſtow a *Fifth*, *Tenth*, or what they pleaſe upon them. So that hereby he cuts off all *Diſſenters* to the *Church* of *England* from Paying *Tythes* to the *Clergy* of the *Church* of *England*.

Secondly,

Secondly, He bars the *Clergy* from *Suing*, or *using* any *Compulsory means*, to recover their *Tythes*, even from those of their own *Communion*. But he makes *Tythes* meerly *Eleemosynary*; and the *Clergy* to have no better Title to them than a *Beggar* has to our *Alms*.

Yet all this was not sufficient for the *Quakers*. But *Tho. Ellwood* falls upon him like a *Turk*, for granting so much, as to make *Tythes* Lawful upon any Account or Confideration whatsoever. And writes against this Book of *William Rogers*, the above Quoted *An Antidote against the Infection of* William Rogers's Christian Quaker. Where, *p.* 78. he Denounces (as above) against those who Pay *Tythes*, even according to *William Rogers*'s aforesaid Limitations, *That they who Pay Tythes ——thereby deny Christ to be come in the Flesh, which is a Mark of Anti-Christ.*

And in *Westmorland* there were 44. *Articles* Exhibited against *John Story*, and *John Wilkinson* (two *Quakers*) by sundry of their Chief *Preachers* and *Rulers*. One of which *Articles* was, *That he* (John Story) *said he knew a Man that was an honest Man, that cou'd have given up his Body to be Burnt for the Truth, who said he never saw Evil in Paying of Tythes, and that he cou'd Pay them, and would Pay them.* Another *Article* was, *That* John Story *said he believ'd every Man had not a Testimony for God laid upon them to bear against Tythes: But them which had, he would have them be Faithful.* And these two, *John Story*, and *John Wilkinson*, were Proceeded against by a *General Meeting* of the

Quakers

Quakers in *London*; who the 12th Day, of the 4th Month, 1677. gave Judgment againſt them, and thoſe that joined with them, in a Formal Inſtrument, Subſcrib'd by *Sixty Six* of them.

But this was ſoon Re-buffeted back again upon them, by the *Quakers* in the *Weſt* of *England*, who adhered to *Story* and *Wilkinſon*, in as *Solemn* and *Judicial a Condemnation* of them and their *Sentence*; and this was Subſcrib'd by *Sixty Seven* of the other Party, and Styl'd, *A Teſtimony againſt the 66 Judges called* Quakers, &c. and *Printed* under that Title, together with the Paper of the ſaid *Judges*, and all their Names Subſcrib'd.

It is aſtoniſhing to ſee them play their *Infallibilities* againſt one another! For each of theſe Parties pretend to the Immediate Spirit of God; and in *the Name of God*, pronounce the other to be led by a *Falſe, Ravening Spirit*. *Our Souls* (ſay the Defendants) *do in the higheſt Degree Abominate it, and do ſurge againſt it*, p. 15. that is, the Authority which the Plaintiffs aſſumed over *Conſcience*, in Judging of others; and not leaving them to their Primitive *Liberty*, of following their own *Light within*. On the other Hand, the London *Quakers* who aſſum'd a *Superiority* over the *Country Quakers*, Condemn'd that *Spirit* which Poſſeſs'd them, as a *wrong, Murmuring*, and *Dividing Spirit*. p. 5. *And our Day* (ſay they) *hath lamentably ſhewn us the Effects of that* Spirit, *that under a pretence of Crying down* Impoſitions, *and Pleading for* Liberty, *and de-*

doing nothing but what it is free to, endeavoureth to lay waste the Blessed Unity of the Brethren——with a loose and Un-subjected *Conversation; which wou'd bring Confusion to the Church—— and is a plain Independency from the Practice of the Church of Christ throughout the World*, p. 6.

It is *Comical* (but *Provoking*) to see these Men so Gravely vouch *the Practice of the Church throughout the World*, who own no *Church* in the *World* but themselves! And for them now to speak against the pretence of *Liberty* in others, as a Breach of their *Unity*; when they themselves set up the very same *Pretence*, to break the *Unity* of that *Church*, whereof they once were *Members!* But it is come justly home to them (I wish they may reflect upon it) that they who set up the *Pretence* of a *Light within*, to undermine the *Authority* of *our Church*; are now oblig'd to Condemn that same *Pretence* among themselves, in order to keep up their own *Authority* and *Government*.

This shews them, as in a Glass, the utter Inconsistency of that Principle (to use their own Word) of an Un-subjected *Light within*, to all *Rule*, *Order*, or *Good Government*, whether in *Church* or *State*: For it makes every Man *Absolute* and *Supreme*; that is, *Un-subjected*. Any Lesser *Light within* had not made them Un-subjected to the *Church*: And this Un-subjected *Light within* they now declare to be Inconsistent even with *their Church*. Thus have they *justly* Reap'd, what they had *wickedly*

edly Sown: And *in the ſame Net which they hid Privily, is their own Foot taken.*

Mr. *Penn*, in his *Preface* to *Fox's Journal*, *p.* 27. has done the moſt that Wit can do to rid them out of this *Dilemma*, and reconcile the two Extreams, of *Outward Government* in the *Church*, and an *Unſubjected* Light within *Particular Perſons*. He ſays, that the Quakers *Known Principle is For an* Univerſal *Liberty of Conſcience. On the other Hand* (ſays he) *they equally diſlike an* Independency *in Society. An* Un-accountableneſs *in Practice and Converſation, to the Terms of their own* Communion, *and to thoſe that are the* Members *of it.* Very well! But what if ſome of theſe *Members* ſhou'd make *Terms* of *Communion*, that others wou'd not ſubmit to? as *John Story*, *John Wilkinſon*, and 67 on their ſide of the *Weſt-Country* Quakers, refus'd to ſubmit to thoſe *Terms* of *Communion* which were impos'd upon them by 66 of the *Quakers* at *London* Aſſembled, of whom *William Penn* was one, and his Name is among the Subſcribers of the *Judgment* above told againſt *Story*, *Wilkinſon*, &c. who wou'd not allow theſe 66 *Judges*, as they call'd them, the very Name of *Quakers*, becauſe of their taking upon them thus to *Judge* others; for, as abovelaid, the 67 *Weſtern* Quakers *Condemnation* of the *Preſumption* of the 66, is Entituled, *A Teſtimony againſt the* 66 *Judges called Quakers*. They wou'd allow them no more than to be *call'd* ſo, but not to be Reckon'd as *True Quakers*, who fell ſo far from the firſt Quaker *Inde-*

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pendent Spirit, as to take upon them to *Preſcribe* to their Brethren.

George Fox ſet up a new *Oeconomy* and *Juriſdiction* of the *Womens Meetings*; which was ſtil'd, *The Great and Good Ordinance of Jeſus Chriſt*. That is, as being Commanded by *G. Fox*, who had the ſame *Spirit*! And *John Story*, *Wilkinſon*, &c. were *Curſed* and *Excommunicated* for refuſing to ſubmit to this *Ordinance*, and *Articl'd againſt* for ſo much as allowing *Liberty of Conſcience* to any *Quaker* to Pay *Tythes* (as told above) now it lies upon Mr. *Penn* to Explain how an *Univerſal Liberty of Conſcience* was allow'd to theſe Men? Was that *Univerſal* which was ſo *Limited?* And what is an *Univerſal Liberty*, but *Independency* and *Un-accountableneſs* in *Practice* and *Converſation*? For if my *Liberty* be *Dependant* upon another; if I am *Accountable* to another, then my *Liberty* is not *Univerſal*. Mr. *Penn* will tell us how the one, that is, *Univerſal Liberty of Conſcience*, can be the *Known Principle of the Quakers*; and how then they *Equally Diſlike* the other, that is, an *Independency*, and *Unaccountableneſs*; which are both but two words for the ſame thing!

He will tell us how an *Univerſal Liberty of Conſcience* can conſiſt with ſuch a *Reſtriction* of *Conſcience*, as to give it no *Liberty* at all in the moſt *Minute*, *Innocent*, and *Indifferent* Actions, ſuch as taking off my *Hat*, not opening my *Shop*, when others have theirs ſhut, and the like; for which things, *Liberty of Con-*

Conſcience is a *Looſe Plea*, and in no ſort to be allow'd, according to Mr. *Penn*, which I have ſhewn from his own words, *p.* 77, 78. And tho' ſuch a *Non-conformiſt* among the *Quakers*, for ſuch *ſmall* or *indifferent* things, were never ſo good a *Liver*, yet that ſhou'd rather be made his *Condemnation*, if not thoroughly a *Conformiſt* to every the leaſt, not only *Law* or *Order*, but *Cuſtom* or *Faſhion* among the *Quakers*. See before *p.* 79. Here Mr. *Penn* is not only a *Church*, but a *Steeple-Man* for *Conformity*! Yet allows an *Univerſal Liberty of Conſcience*, which, he ſays, is *The known Principle of Quakers*. He will pleaſe, in his next, to *Explain*, and *Reconcile* theſe things. But their *Practice* is the beſt *Comment* of their *Doctrine*. And this we have ſeen in the Caſe of *Story*, *Wilkinſon*, &c. in that of *Harp-Lane*, and *Turners-Hall*, whom the *Quakers* of *Grace-Church-Street* have *Excommunicated*, not for any difference in *Doctrine*, as they do Profeſs, but meerly for *Non-Conformity* to their *Diſcipline*.

George Keith did Publickly Reprehend many *Groſs Errors*, (as he was verily perſuaded in his *Conſcience*) of his Brethren the *Quakers*. For which, he was Proſecuted in *Penſilvania*, 1692. and Requir'd by the *Yearly Meeting* in *London*, 1694. to clear all the *Quakers* from the Imputations which he had caſt upon them; for not doing of which he was *Excommunicated* by the next *Yearly Meeting*, 1695. (as in his Accounts of it abovementioned) tho' he declar'd that he cou'd not, in *Conſcience*,

ence, do it; for that he knew not *All* the *Quakers*, and ſo cou'd not clear them all *Univerſally*: Nay, further, that he knew ſeveral of the Chief of them there preſent, who were Guilty of thoſe *Groſs Errors*, againſt which he had Preached; and which he there offer'd to prove before the *Yearly Meeting*, and deſir'd a *Fair Hearing*; and therefore that he cou'd not, in *Conſcience*, clear their *whole Profeſſion* from theſe Errors: Yet for not doing of it, and without any Hearing allowed him, as to his Charge againſt theſe Men, he was, *Ipſo Facto*, by that ſame *Yearly Meeting*, *Excommunicated* and utterly *Diſown'd* by them. Now, I wou'd ask Mr. *Penn* (becauſe he was one of his Judges) whether *G. Keith* had, by this Proceeding, an *univerſal Liberty of Conſcience* allow'd to him, or not? If not, (as it is impoſſible to ſay he had) then let the Quaker Pretence to *Liberty of Conſcience* ſtand upon the common Level with all others; that is, it is made a great Cry of by thoſe who are under the Preſſure of the Government; but allow'd *Univerſally* by no *Church* in the World, when they have the Power. Thus the *Preſbyterians*, who cry'd out for *Liberty of Conſcience* in *England*, and complain'd of *Fines* or *Impriſonments*, here, when they got into *New-England*, Hang'd up the poor *Quakers*, who *Diſſented* from them there. And the *Quakers*, when they had taſted a little of the ſweet of *Government* in *Penſilvania*, Proſecuted *G. Keith*, and other *Diſſenters* there, and took up the old Pretence, that it was not for

for his *Doctrine*, but as it was a Diſturbance to the *Government*. No *Church*, not that of *Rome*, Pretends to any Power farther than to *Excommunicate*. And the *Quakers* pretend to the ſame, and Exerciſe it. And all who can get the Aſſiſtance of the *Civil Government* do take it. And all *Corporal* Puniſhments are only from the *Civil Government* even in the *Popiſh* Countries. And the ſame Diſtinction ſerves at *Rome*, and in *Penſilvania*. For *Samuel Jennings*, Eſq; *Juſtice of Peace*, gave out his *Warrants* againſt *George Keith* and his Accomplices, as *Subverters of the Government*. But plain *Samuel Jennings*, the *Botcher*, *Butcher*, and *Preacher*, pretends to no *Superiority* over *G. Keith* his Fellow *Miniſter* in the *Church*! Or that their *Church* (Quatenus *Church*) pretends to any *outward Coercion*, or *Corporal Puniſhments*.

So that they have ſaid nothing *New* upon this Head. Only Mr. *Penn*'s Expreſſion is Remarkable (*ibid. p.* 26.) where he ſpeaks againſt *A Coercive Power to whip People into the Temple*, which he calls *Perſecution*. He wou'd ſeem, by this, to lead us to the Precedent of our *Saviour's Scourging the Buyers and Sellers out of the Temple*. And is it greater *Perſecution to whip People into the Temple*, than to *whip* them *out of the Temple*?

But I wou'd deſire Mr. *Penn*, and the other *Quakers*, to Reflect, that the greateſt *Zeal* which *Chriſt* ever ſhew'd, was to Preſerve the *Honour* and *Reverence* due to Outward *Inſtitutions* of *Religion*; even to the *Material Temple* of *Stones* and *Lime*; through which he wou'd not ſuffer ſo much as any *Veſſel* to be carry'd

(*Mark* xi. 16.) and his Disciples apply'd to this, that of *Psal.* lxix. 9. *The Zeal of thine House hath eaten me up*, (John ii. 17.) And if he thus Reprov'd the *Jews Prophanation* of their *Outward Temple*, tho' they Pretended, and in many things, did express great Veneration towards it; How wou'd he have *Scourg'd* those who durst *Despise* and *Contemn* it, at the vile *Quaker* rate, and *Ridicule* it by the Name of a *Steeple-House*, as *Fox* through all his *Journal?* And some, yet more *Prophanely*, have call'd the *Church*, a *Bawdy-House*, a *Whore-House*, &c. which I have from those that have heard them. And they value themselves as *Spiritual* and *Enlightened*, from this Contempt of God's House, and of all *Outward* things *Dedicated* to his Service: Upon Pretence (forsooth) of reducing all to the *Inward*; as if they were more *Spiritual* than *Christ*, or Wiser than He, to think that *Outward Institutions* were not *Necessary*, to *Guard*, to *Preserve*, and to *Improve* the Inward and Spiritual Part of *Religion*: To think that there is no *Sacrilege*, no *Robbing* of *God*, in this *Gospel-Day*, tho' we seize upon His *Tythe* and *Tribute* due to Him; as if we *Depended* less upon Him, or ow'd Him less *Acknowledgement* than formerly, and that we had now the Privilege to appear *Empty* before the *Lord*, and to Sacrifice to Him only out of that which *Cost us nothing*, neither the *Sweat* of our *Brows*, nor hardly the *Expence* of a *Thought*; a few undigested *Extempore* Prayers, the *Calves* of our *Lips*; but to bar His *Title* to any part of

our

our *Eſtate*, ſo much as to the *Lame* or *Blind* of our *Flock*, or to a *Penny* of our *Money*, as a *Due* or *Juſt Debt* to Him: But if we give a *Bit* or a *Scrap* to the *Levite*, or to the *Poor*, that it ſhou'd be accepted as a *Free-Will-Offering*, wherein we muſt be our own *Carvers*, but have nothing *Impos'd* upon us: No, not ſo much as a *Tenth* Part, tho' we acknowledge *that* to have been *God's* Tribute, Univerſally Paid to Him both before the *Law*, and under the *Law*, and we can produce no *Diſcharge* from it under the *Goſpel*. But we *Suppoſe* our ſelves *Free*, and have *caſt away His Cords from us*. And having *Spiritualiz'd* away all the *Letter* of the *Scripture* in other matters, it wou'd be a ſhame to leave *Literal* Tythe to be Paid. The *Quakers* will thank Him for His Love, but deſire to be Excus'd as to *Money* Matters. They know God has no need of *Money*; therefore they will uſe it for Him, and Pay Him in *Spiritual* Coyn.

But tho' they dare thus Mock *God* to His Face; yet they are afraid of the Face of *Man*. Tho' they make no Scruple of with-holding *God's Tythe*, and pretend *Conſcience* for it; yet they wou'd ſmooth it to the *Government*, as being againſt *their Laws*, and make *Jeſuitical* Subterfuges to avoid their Diſpleaſure: As in this *Quaker Anſwer* to *Bugg*, which I have ſpoke of before, and will Proſecute a little further, to Detect their *Deceit* and *Hypocriſie*.

As it was ſaid of *Hannibal*, that He never Fought without an *Ambuſh*, ſo the *Quakers* never Write without a *Reſerve*, a *Double Meaning*,

to ſecure their *Retreat*, when Pinch'd from another *Quarter*, as is moſt apparent in this their Apology againſt *Francis Bugg*'s *Impeachment*, as to the matter of *Tythes*. I will conceal none of their Strength. I ſee the Starting-hole that they have left, (as in all their Writings) whereby to eſcape from what I have before Quoted, *viz. That their Teſtimony againſt Tythes does* Rather *affect a Popiſh Clergy, than a Proteſtant Civil Government*. The Charm lies in the word *Rather*; and if they are preſs'd *Hereafter* with this *Teſtimony* of theirs, as Favouring of *Tythes*: No, they will ſay, We did not, by that, at all Allow of *Tythes*; but only, by way of Compariſon, we won'd *Rather* grant it to a *Proteſtant Civil Government*, than to a *Popiſh Clergy*: Not that we think it lawful to pay them to *Either*. And this is their True and Genuine meaning by this *Teſtimony*; which I will ſhew yet more fully from the Proofs they bring for it. They bring Precedents, as Vouchers for them, out of *Fox*'s *Book of Martyrs*, of ſome who refus'd *Tythes* to the then *Popiſh Clergy*; and thence won'd inſinuate as if their Caſe were the ſame. Therefore they grievouſly accuſe *Francis Bugg*, in that *he moſt ſhamefully Quarrels with the* Quakers, p. 3. *for reneuving and aſſerting his* (Wicklif's) *and other Famous Proteſtants and Martyrs Teſtimonies againſt the Corruption of Prieſts, and* Popiſh *Impoſition and Oppreſſion of Tythes*. And they inſtance another, one *William Thorp*, in the Reign of *Hen.* IV.

But

But, to ſecure their Double Meaning, the Arguments which they Quote of theſe Men, are not againſt Paying of *Tythes* to the then *Prieſts*, becauſe they were *Popiſh*, but as making *Tythes* not proper under the *Goſpel*; which reaches to all *Prieſts*, whether *Popiſh* or *others*. But will the *Quakers* be ty'd to the Opinion of theſe Men, in other things? No, ſurely. They will not ſo much as pretend to that. Why then ſhou'd they think to tye us to their Opinion as to *Tythes*?

They lay particular ſtreſs upon the *Ample Teſtimony* (as they call it) *given by* William Thorp, *as to their preſent Purpoſe*. And they ſet it down at large. It militates againſt *Tythes* being Paid at all under the *New Law*, that is, to any ſort of Prieſts. And how does this ſerve to the *Preſent Purpoſe* of theſe *Quakers*, who wou'd put upon us, that they are only againſt *Tythes* being Paid to *Popiſh* Prieſts. For otherwiſe they do, in no ſort, clear themſelves from *Francis Bugg*'s Impeachment; which is, their oppoſing the *Laws* of the *Land*, and Preaching them down as *Anti-Chriſtian*, and not to be obey'd.

But as to *Thorp*'s Argument, wherein they ſo much Glory; it ſhews what a *Doughty Clerk* he was. *Our Prieſts* (ſays he) *came not of the Lineage of* Levi, *but of the Lineage of* Judah, *to which* Judah *no* Tythes *were Promiſed to be given*. Thus he, as theſe *Quakers* have Quoted him. But now, who told *Thorp*, or the *Quakers*, that our Prieſts came of the Lineage of *Judah*? Are they *Jews*? What fullſom ſtuff is

this! But our *Saviour* was of *Judah*. What then! He was not a *Priest*, after the Order of *Judah*, of *which Tribe* Moses *spake nothing concerning Priesthood*, Heb. vii. 14. But he was a Priest *after the Order of* Melchisedec, Heb. v. 6. And *Tythes* were Paid to *Melchisedec*, long before *Levi*, who Paid *Tythes* to *Melchisedec*, *being yet in the Loyns of his Father* Abraham, *Heb.* vii. 10.

Now the *Evangelical Priesthood* is after the Order of *Melchisedec*: And therefore they Claim *Tythes*, as being due to *that Order* of *Priesthood*: So that all their Arguments as to the *Law*, and *Levitical Priesthood* being superseded, operate nothing against *Priests* of a *Superiour* and more *Excellent Priesthood*.

And there being as *Ancient* mention of *Tythes* as there is of *Priesthood* in the World, I have no manner of doubt but they are as *Ancient* as *Priesthood* it self, that is, as *Adam*: From whom Descended the Knowledge of *Tythes*, as of *Sacrifices*, and *Priesthood*; which are all *Relatives*, the one being the *Maintenance*, the other the *Office* of the *Priesthood*; and therefore the one must be as *Ancient* as the other: And they were all alike Receiv'd by the *Heathen World*, by an *Immemorial Tradition* from the Beginning, without knowing of their Beginning, as they knew not their own *Origination*, nor of the *World*, of *Marriage*, and other *Positive Institutions*, which, by an *Universal Tradition*, had been Convey'd down to them.

God

God reserv'd the *Tenth* Part of our *Substance*, as the *Seventh* of our *Time*, to be Paid, as a *Tribute* and *Acknowledgement* to Him, from whom we Receive *All*. And therefore the Payment of *Tythes* is a part of *God's Worship*. The *Priests* being made the *Receivers* (because we cannot Pay them to God immediately) is but a *Secondary* Consideration. They were part of the *Offerings* to God, under the Law, *Numb.* xviii. 24. They are call'd *His Inheritance*, *Deut.* xviii. 1. not as then Instituted, but then given to the *Levites*. Nor is *Melchisedec's* Tything of *Abraham* mentioned as the Beginning or first Rise of *Tythes*; but it is told only occasionally, and as a thing well known and Receiv'd, even in those Early Ages.

And being part of the Worship of God, *Holy unto the Lord*, Lev. xxvii. 32, 33. They were not *Alienable*, or to be *Chang'd* with any thing else. The *Priests* cou'd no more Excuse Men from the Payment of their *Tythes* (for they were Paid to *God*) than they cou'd *Commute* any of the other *Offerings* or *Sacrifices*, upon the pretence that they were given to the *Priests* for their Maintenance. No Man says that the People did offer *Sacrifices* to the *Priests*, tho' the *Priests* did live of their *Sacrifices*; neither are *Tythes* offer'd to the *Priests*, but to *God*, tho' they are *Paid* to the *Priests*, and *Received* by the *Priests* from the Hands of the *People*, as other *Offerings* to the *Lord* were.

Therefore the Substraction of the *Tythes*, as of other *Offerings*, is call'd a *Robbing*, not of the *Priests*, but of *God*, Mal. iii. 8. It is Invading

ding what God has Reserv'd *Peculiar* to Himself, that we may not Touch it; of all the other Trees of the Garden we may freely eat. And this is the same *Sacrilege* as to taste of the *Forbidden Fruit*. That was the *First Sin*. It was *Sacriledge*. And I am not afraid to say, that all are guilty of it, who have seiz'd upon the *Tythes* of *God*, and Pay them not to his *Priests*: And that this *Sin* will not be forgiven, without a severe *Repentance*, and *Restitution*.

How far extreme *Ignorance*, occasion'd by the Torrent of the Times, will Excuse, I will not now Dispute: But I am sure *Willful* or *Affected Ignorance*, occasion'd by *Negligence*, or *Covetousness* will not.

And let this be added to all that I have said; That several *Kings* of *England*, who had then the sole *Right* and *Property* in all the *Lands* of *England*, have anew *Dedicated*, by Particular *Vows*, as *Jacob* (Gen. xxviii. 22.) all the whole *Tythes* of the Lands of *England* to God; and Sign'd *Charters* and *Grants* of the same, and tender'd them upon their *Knees*, at the *Altar* of *God*, in Presence, and with the Approbation of the *Lords*, and *Estates* of the Land, with Heavy *Curses* and *Imprecations* upon themselves, or any of their *Successors*, who shou'd Recal the same, or Incroach, in any part, upon the said *Tythe* of *God*, and upon all who shou'd Receive such Grants from them, or assist them in such *Sacrilege*. And the same has been confirm'd by several *Acts of Parliament*.

Now

Now if a Man cannot violate his own *Vow*, how can he Annul that of another? Especially where his *Vow* was only for the Payment of what God had before Reserv'd to Himself.

But I will not Launch out here upon this Subject; only tell these *Quakers*, That it was the *Friars* and *School-Men* who first set up the Notion of *Tythes* being *Eleemosynary*, against their own *Canonists*, on purpose to leave the People at Liberty to bestow their *Tythes* upon the *Regulars*, and to maintain the *Sacrilegious Impropriations* which the *Pope* had made of the *Tythes* of the *Secular Clergy*, to endow their *Monasteries*: which *Hen.* VIII. instead of *Restoring*, did yet more Sacrilegiously *Impropriate* to the *Laity*.

And here let the *Quakers* take a view of the Original of their Arguments against *Tythes*: They have only lick'd up the Spittle of the most *Corrupt Part* of the *Church* of *Rome*; and gone into the *Scandal* of our *Reformation*, which is most justifiable in our *Doctrine* and *Worship*; but the High Places *were not taken away*. Our Jehu *Reformer* destroy'd indeed *Baal* out of the Land, (2 *Kings* X. 28, 29.) but he departed not from the sin of the *Golden Calves*. *O thou that abhorrest Idols, dost thou commit Sacrilege!* Rom. ii. 32.

But our *Quakers* exceed all Corruption even in this. They not only refuse to Pay their *Tythes* to *God*; But they are Tempted by the *Seducer*, to Rail against them as utterly *Unlawful* and *Anti-Christian*. And, to add even to this, they wou'd *now* Hypocritically excuse them-

themſelves at the Hands of the Government; and dare not bear their Teſtimony openly and above-board.

They ſimper with half a Mouth, and ſay, they mean it not againſt a *Proteſtant Civil Government*; when, no longer ſince than in their *Yearly Epiſtle* for the Year 1693, directed from the *Yearly Meeting* at *London*, to the *Monthly* and *Quarterly Meetings* in *England*, *Wales*, and *Elſewhere*, it is poſitively Enjoin'd, *That none ſhou'd Pay* Tythes, *but refuſe the Payment thereof as an* Anti-Chriſtian *Yoke of Bondage*.

And in a Book deliver'd by them to the *Houſe of Commons*, 1694. Entituled, *The Counterfeit Convert*, &c. which was wrote by *G. Whitehead*; and wherein they pretend to vindicate themſelves from Calumnies caſt upon them; and to ſet forth their true Doctrine, which they will ſtand by, and own as ſuch, before the *Parliament*: There, p. 73. they openly Declare, That their *Teſtimony* againſt *Tythes* was not a *Law* of *Their making*, but of *Chriſt*'s. This is high indeed! For then it muſt ſuperſede all our *Laws*, and render them *Anti-Chriſtian*. This is a full Confeſſion of *Francis Bugg*'s *Impeachment*. But I meddle not *now* with that, only as to the *Conſcience* of the thing. Where do they find any *Law* of *Chriſt* againſt *Tythes*? No, they are not able to produce one word, or any thing like it. But on the contrary, there are plain Intimations in the *Goſpel* of their Continuance, particularly 1 *Cor.* ix. 13, 14.

But

But we need no *new* Command for them in the *Gospel*. If they are not *Forbidden*, and *Abrogated* by *Christ*, they are ſtill of force. They are no part of the *Typical* or *Ceremonial* Law: and nothing elſe of the *Law* was *Abrogated* by *Chriſt*. They were before the *Law*; and the Reaſon of them is *Eternal*. That is, *Honouring the Lord with our Subſtance* (Prov. iii. 9.) as with our *Time*: and that Proportion of either which *He*, at firſt, Reſerv'd to *Himſelf* muſt ſo Remain.

But there is another *Jeſuitical* Excuſe in p. 2. of theſe *Quakers* Anſwer to *Bugg*, viz. That theſe their *Orders*, are not *Conſtitutions* or *Canons*, but *Epiſtles, wherein ſeveral matters of Chriſtian* Advice *are* Recommended, *and not* Impoſed: This wou'd ſeem as if theſe *Quakers* were left to their *Liberty* whether they wou'd pay *Tythes* or not. But the contrary is made fully appear, in the Inſtances of *Criſp*, *Story*, *Rogers*, &c. as before.

And as to the *Stile* of their *Orders* being call'd *Epiſtles*, I ſuppoſe, they have heard of the Pope's *Decretal Epiſtles*. And he Commands moſt Abſolutely, when he writes himſelf, *Servant of the Servants of God*. Soft *Words*, and Hard *Meaning*! That *Severe* and *Terrible* Excommunication againſt *John Story*, &c. above-told, was by way of *Epiſtle*, which is taken notice of in the above-Quoted *Replication*, in the very Title of it, *viz. A Teſtimony againſt the 66 Judges called* Quakers, *who writ an* Epiſtle (as they call it) *againſt* John Story, John Wilkinſon, *and thoſe join'd with them*, &c. I have

ſhewn

shewn before, that not only their *Writings*, when they are call'd *Epistles*, but all, even the very *Queries* of *Theirs* are to be esteem'd *Equal* to the *Scriptures*; so that (as they say) *You might as well condemn the* Scriptures *to the Fire as their* Queries. That *Their Writings* are not to be look'd upon as the *Edicts* of Men, but of *God Himself*, &c.

But when they are Pinch'd, then they are only *Recommendations*, and *Advices*—— But such as *must* be *Obey'd*, under the pain of being *Rebels* to *God*, and *Disown'd* by them. Which, to much the greatest number of them, considering their Dependance upon one another in Trade, is their utter undoing.

Now such *Advices* look very like *Commands*. And this last Excuse of the *Quakers* is no better than the former.

But in all this Answer to *Bugg*, they have quite forgot the most material Objection against them, which is some Quotations of theirs as to *Tythes*, which are cited by *Bugg*, particularly that mention'd p. 3. of *Edw. Burroughs*, in the 780 page of his Works. *Tythes* (says he) *as received and paid in these days —— are of Anti-Christ.* This totally overthrows the *Quakers* Excuse in their Answer to *Bugg*, *viz.* That they only spoke against *Tythes* being paid to *Popish* Priests, and by *Popish* Laws: For here *Edw. Burroughs* condemns those *Tythes* as *Anti-Christian* which are *Receiv'd* and *Paid*, in these Days; which are to Protestant Priests, and by Protestant *Laws*. And to this the *Quakers Answer* has not return'd one word, or

taken

taken the least notice of it. No, nor to that other Quotation out of the *Ancient Testimony*, &c. p. 2. *So it is no new thing that the People of the Lord call'd* Quakers, *have suffer'd so deeply for, but the Ancient Testimony to the Coming, Death, and Resurrection of* Christ, *which they that Plead for* Tythes, *in this Gospel-Day, do, in effect, Deny*, &c.

Nor to that Quoted out of *Thomas Ellwood's* Antidote, &c. which I have mention'd before, but *Bugg* here more at large. Thus, p. 78. of the Antidote; *Truth allows no Payment of* Tythes *at all under the New Covenant, but Condemns it*——*They who Pay* Tythes *do therein uphold a Legal Ceremony, Abrogated by Christ; and thereby deny Christ to be come in the Flesh, which is a Mark of Anti-Christ*, &c.

To the Argument it is Answer'd before, That *Tythes* are no *Legal Ceremony*; nor any *Ceremony* at all. They are a *just Tribute*, and *Acknowledgment* to God out of that *Encrease*, with which He has blest'd our Labours. This is far above a *Ceremony*, which, in its own Nature, is a thing *Indifferent*, neither *Good* nor *Bad*; which the Duty of *Honouring the Lord with our Substance* is not, but a *Necessary*, and even a *Natural* Duty: And as to the particular *Quantum* of a *Tenth* part of our *Substance*, that was determin'd long before the *Law*; and was the universally receiv'd Notion of the *World*, in all *Ages*; and therefore, of *Divine Institution*; and so, far from a *Legal Ceremony*.

And

And as they were no *Ceremony*, so neither were they any *Type* of *Christ*, and to cease at His Coming, like *Sacrifices*, whose first Institution was to Prefigure the *Death* of *Christ*, and the shedding of His *Blood*. And therefore *Christ* is call'd by the Name of His *Types*; *Christ our Passover is Sacrificed for us*, 1 Cor. v. 7. He is call'd our *Passover*, and *Sacrifice*; but he is never call'd our *Tythe*. For that has no Relation to any Typical Representation of *Christ*; they Prefigure not his *Passion*, or *Death*: They are totally of another Nature, a *Tribute* due from us to our *Creator* and *Preserver*. And therefore never to cease. They are never *Fulfill'd*, but in being daily *Paid*. *Sacrifices*, and all other *Types* of *Christ* are *Fulfill'd*: For He only is *now* our *Sacrifice*. But He is not our *Tythe*. The nonsence of such a Pretence appears from the very proposing of it.

But in the next place, as *Tythes* are no *Legal Ceremony*, nor *Type*, so neither are they *Abrogated* by *Christ*, as *T. Ellwood* affirms, but cannot Prove. We desire any one *Text* to shew it. He quotes 1 *John* iv. 3. which has no more Relation to it, than *Neh.* x. to the 28th Verse. And is a plain Demonstration that they have no such Proof; else they wou'd have brought it.

And it is as plain, that they have no Answer to give to those Quotations which *Fr. Bugg* produces out of their Books, otherwise it is impossible but they must have said something to them; [illegible] being so exceedingly

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Scandalous and *Provoking* to our *Government*, both in *Church* and *State*; as their making our *Magistrates* to be *Pharaohs*, *Nebuchadnezzars*, &c. and the *Clergy*, very *Conjurers*, *Thieves*, *Anti-Christs*, *Witches*, *Devils*, *Baal's Priests*, *Hell-Hounds*, &c. and *crying woe and misery* to *the Upholders* (*whether Kings or Parliaments*) *of that Treacherous Crew, and Deceitful Generation. But* William Penn, (continues *Bugg* in his *Impeachment*, p. 1.) *in his late Book Stiled*, The Guide Mistaken, &c. *goes a little farther*, viz. **Whilst the Idle Gormondizing Priests of England, run away with above 150000 l. a Year, under pretence of God's Ministers— that no sort of People have been so Universally through Ages, the very Bane of Soul and Body of the Universe, as that Abominable Tribe, for whom the Theatre of God's most Dreadful Vengeance is reserved, to Act their Eternal Tragedy upon, &c.**

This was for the *Church* of *England*. And as for the *Dissenters* (for he deals his Blows round) he says, in his *Quakerism, a New Nick-Name*, &c. p. 165. That they are, *An Ill-bred Pedantick Crew, the Bane of Religion, and Pest of the World, the old Incendiaries to Mischief, and the best to be spared of Mankind, against whom the boyling Vengeance of an Irritated God is ready to be poured out.* And in his *Serious Apology*, p. 156. Answering the Objection of the *Quakers* Blaspheming the *Ministry*, he says, that if the *Quakers* Expressions *had been Ten thousand times more significant, earnest, and sharp against that cursed bitter Stock of Hirelings*,

lings, they had been but enough; and I wou'd then say not enough; but that the Reverence I bear to the Holy Spirit, wou'd oblige me to acquiesce in whatever He shou'd utter through any Prophet or Servant of the Lord. [By these he means the *Quaker Prophets*, who Pronounced these *Curses* against the *Clergy*: But he goes on] *And we have nothing for them* (the Clergy) *but Woes and Plagues, who have made Drunk the Nations, and laid them to Sleep on Downy Beds of soft Sinpleasing Principles, whilst they have Cut their Purses, and Pick'd their Pockets; Tophet's prepar'd for them to Act their Eternal Tragedy upon, whose Scenes will be Renewed, Direful Anguishing Woes of an Eternal Irreconcilable Justice.*

What Flaming Ovens are the Hearts of these Men! Belching forth nothing but *Hell* and *Damnation*!

Bugg tells, in the same place, how Industriously these Books are spread amongst the *Quakers*; insomuch that a poor *Widow-Quaker*, to whom he *Administred*, whose Substance did not amount to *Ten Pounds*, yet she was so well stor'd with these *Quaker* Printed Books and Pamphlets, that she had more than *Two Hundred* of them. *Enough* (says he) *to Infect a Nation, their chief tendency being against* Magistracy *and* Ministry, *and all* Instituted Religion.

And to all this heavy *Impeachment*, there is not one word of Answer, in that which is call'd, The *Quakers Answer* to *Bugg*.

Nihil

Nihil Dicit, is *Confeſſing* of *Judgment*: And, by this, we muſt believe all theſe *Impeachments* of *Bugg*'s to be *True*. And that there is nothing to be ſaid in Defence of them: But that the *Quakers* own them ſtill, and are juſt ſuch Men as he has Repreſented them.

But to Conclude, If they thought that they cou'd prove *Tythes* to be *Abrogated by Chriſt*; their being againſt the *Law* of the *Land*, ought to be no Objection: But their poor *Trimming* and ſeeking *Excuſes*, ſhews either that they dare not ſtand to the *Truth*, or that they think not their own *Pretences* to be *Truth*, though they wou'd paſs them, as ſuch, upon others.

If they cou'd prove *Tythes* to be Abrogated by *Chriſt*, then indeed *Bugg*'s *Impeachment* wou'd appear to be Malicious, only to ſtir up *Perſecution* againſt the *Truth* of *Chriſt*, becauſe it was not own'd by the *Law* of the *Land*. But if it cannot be made appear, that *Tythes* are contrary to the *Law* of *Chriſt*; then they are juſtly *Impeachable*, who ſhall oppoſe the *Laws* of the *Land* in that particular. And this ſhews how dangerous a thing it is to admit *Enthuſiaſm*, in any Government, when their *Imaginations* and *Crotchets* ſhall be thought Equal to the *Scripture*, and to have Force to diſſolve the Laws of the Land. It is no Objection againſt *Quakeriſm*, that it has not been *Voted* in St. *Stephen's Chappel* (as bad things have) and I ſhou'd like it not the *better*, but the *worſe*, if it were made the *Parliamentary* Religion of

the Nation: which it may come to in its turn.

All *Perſecution* for the *Faith*, is ſuffering in oppoſition to *Laws*. And the *Pſalmiſt* tells of thoſe who eſtabliſh *Wickedneſs* by a *Law*. Therefore this was the eaſieſt Objection in the World to get over.

But now, for the *Quakers* (to curry a little favour) to *Sham* and *Trim*, as in this their Anſwer to *Bugg*, and that in a matter of *Conſcience*, gives us an *Idea* of theſe Men, far ſhort of *Infallibility*; even as the pooreſt *Time-ſervers*, and, in their unmannerly way, of *Flatterers* and *Sycophants*.

And I have ſhewn, that they were always ſo. Courting all the *Proſperous Rebellions* from 1650, to 1660.

And that their *Enthuſiaſtical Madneſs*, and high *Blaſphemous* Pretences, even to the *Spirit* of *Propheſie*, does ſtill continue among them, I come next to ſhew.

SECT.

SECT. XX.

The Pretenſions of the Preſent-Quakers, *to the* Spirit *of* Propheſie, Infallibility, *&c. wherein it is Prov'd, by* George Fox's *Words, That they are* Conjurers.

IF what I have ſhewn of the *Quakers* were only the *Deluſions* of thoſe of them long ago, when they firſt ſet up; and that the *Preſent Quakers*, tho' they cou'd not be brought to *Diſown* them, or *Condemn* their *Wicked* and *Blaſphemous* Pretences to *Infallibility*, the *Spirit* of *Diſcerning*, *Propheſy*, &c. yet were privately convinc'd of them, and wou'd not themſelves Plead for, or Practiſe any more the like, we might the better bear with them, as hoping that, in time, theſe *Deſtructive Errors* might wear out from among them; and, in the mean while, ceaſe to Infect others: But if they ſtill perſiſt not only to *Juſtifie*, but *Practiſe* thoſe ſame *Blaſphemies* which were with them from their Beginning, we are oblig'd to look more narrowly after them, and Purſue them, for their own Good, till we, by the Help of God, ſhall *Reclaim* them, or, at leaſt, ſo *Detect* them, as to Prevent others from falling into their *Snares*.

Now I did really think, that the *Preſent Quakers* were aſham'd of theſe *Groſs Deluſions*, ſo palpably Detected, paſt all Contradiction: Tho' they wou'd not own it, nor *Publickly* Cenſure theſe *Falſe Prophets* of theirs, becauſe of overthrowing their *Foundation*, the pretended *Sanctity* of theſe their *Leaders*. And this was the reaſon, that I thought it highly uſeful to lay open their *Horrid Deceit*, for this purpoſe chiefly, That I might, by this bring our *Preſent Quakers* under that *Happy Neceſſity*, as I thought, of Diſowning the *Mad Enthuſiaſm* of theſe their Adored *Guides*; and thereby perſuade them to return to the *Sobriety* of *Religion*; in *Odium* to which, as a *Carnal* and *Spiritleſs* Diſpenſation, they had been Betray'd by theſe *Phariſaical Pretenders*, to quit the Communion of a *Regularly Conſtituted*, and *Apoſtolical* Church. But (*Alas!*) the Iſſue has quite deceived my Expectations; for our *Preſent* **Obſtinate** *Quakers* not only refuſe to be brought to diſown their own *Falſe Prophets* (though they cannot deny the Inſtances wherein they are prov'd to be ſuch) but do ſtill *Fearleſly* go on, and pretend themſelves to the ſame **Extraordinary** Commiſſion, of *Immediate Divine Revelation*; and, thereby a Right to affix *God's Seal*, **Thus ſaith the Lord**, to whatever their *Rage*, their *Malice*, or their *Folly* ſhall ſuggeſt.

If they think theſe too hard words, they ſhall have harder yet: For this Matter cannot be compounded. No! This is nothing ſhort of *Blaſphemy*; **Rank, wild** *Blaſphemy!* And the

the Honour of *God* muſt take place of any Reſpect to Men (and I have a great deal for ſome, who are too much herein concern'd) therefore I muſt, I cannot help it, yea, *Wo to me if I do it not*, I muſt freely and openly Rebuke this *Proud* **Blaſphemous** *Spirit*, which *Seduces* the *Servants* of *God*, and ſpeaks to them *in the Name of the Lord*, whereby they are brought to Worſhip **It**--------What is **That**? What is **It**, which pretends to be God, and is not? Even **That** which Inſpires Men to think what **It** Dictates, to be the **Immediate Revelation** of **God Himſelf**; and Emboldens them to affix to it, **Thus ſaith the Lord.** This is the *Prince* of the *Spirits* of *Deluſion*; and this *Prince* they worſhip (tho' Ignorantly) for *God*, who miſtake his *Inſpirations* for *God's*.

Now, I am to tell the Reader, That the ſame Day Month after *George Keith* was Excommunicated, as before-told, *George Whitehead* (one of the *Quaker* **Metropolitans**) thought not that Condemnation ſufficient; but purſu'd him with his *Prophetical Curſe*, in the following words.

Thus ſaith the Lord:

" *Becauſe thou haſt poured out great Contempt*
" *and Reproach upon* **My** *Servants and People*,
" **I** *will aſſuredly pour out and bring great Con-*
" *tempt and* **Confuſion** *upon Thee.*

This is Signed, *George Whitehead*, and Dated the 17th of the 4th Month (that is, *June*) 1695. and was ſent to *G. Keith*. But Copies of it were likewiſe given out amongſt the *Friends*, that they might admire theſe *Prophetical Gifts*; and if any thing unfortunate ſhould, in all *G. Keith*'s Life-time, befall him, that it might certainly be eſteem'd as the Conſequence of this *Curſe*; and *G. Whitehead* be thought as much a *Prophet*, and to have ſpoken *from the Mouth of the Lord*, as certainly as ever *Jeremiah* foretold the Deſtruction of *Jeruſalem*, and the Seventy Years Captivity.

But I proceed to a Man of much greater Conſideration.

It is told before, *p.* 68. how Mr. *Penn*, pronounced a Sentence of *Apoſtacy* againſt *George Keith*, In the Name of the Lord. It is true, this was not taking upon him the Gift of *Propheſy*, like *G. Whitehead*; but it was as high a Pretence, to the *Infallibility* of *Diſcerning*, by delivering his own Judgment as the *Poſitive* and *Infallible* Dictats of *God*. And if *G. Keith* does tell us truth (if not, he is in a Man's Hands, that wou'd have ſurely corrected him) in the ſecond of his Books above-mentioned, *The true Copy*, &c. p. 14. Mr. *Penn* did own before the Yearly Meeting. That *the Glorious Power of God, which he felt; did ſo Tranſport him, that he was carry'd beyond himſelf, and knew not whether he was ſitting, ſtanding, or kneeling*, when he Pronounc'd that Sentence. This was like St. Paul's *whether in the Body or out of the Body*,

Body, he cou'd not tell------Good God! How Great is the force of this Mad Spirit of *Enthuſiaſm!* That a Man of Mr. *Penn*'s Known Senſe and Abilities ſhou'd not be able to diſtinguiſh betwixt the violent *Tranſports* of *Paſſion*, and the *Immediate Inſpiration* of the *Holy Ghoſt!* O that our *Religion*, and the whole *Scriptures* ſhou'd be thus expos'd to *looſe* and *Atheiſtial Wits*, when they ſhall compare the *Inſpirations* of the *Holy Prophets* and *Apoſtles* with theſe of *W. Penn*, *G. Whitehead*, &c. and turn both alike into Ridicule!

O that the time were come, when theſe *Quakers* ſhou'd at laſt bethink themſelves of this horrid *Scandal* they have given to *Chriſtianity!* at leaſt, that Mr. *Penn*, who has a ſtock of Breeding, and Excellent Natural Parts (too good to be thus Employ'd) may Reſcue himſelf from that Herd of *Zealots*, ſottiſhly poſſeſs'd even to *Blaſphemy!*

And he is thus far towards it (which, to a Man of his Reaſon, I reckon a great way) that he muſt either make out his own *Inſpirations* to be from *God*, in as *High* a *Degree* as thoſe which were given to the *Prophets* and *Apoſtles*, or otherwiſe that he has no Authority to Inſcribe the *Name* of *God* upon them, as *They* did.

Nay, he muſt not only Defend his own Works, but he muſt likewiſe Juſtifie all the *Falſe Lying* Prophecies before told; or otherwiſe he muſt *Un-herd*, and be no longer of *Them*, who dare Father the *Lyes* and *Deli-*

rium's of their own *Brain* upon the *Holy Spirit of God.*

He muſt Anſwer one once of their own Party, *John Penniman*, who has Printed the Paper he gave in to their late *Yearly Meeting*, Entituled, *A few words of Moment to be Imparted to this Yearly Meeting* (at London, 1695.) *of the People call'd* **Quakers.** And indeed they are *Words* of *Moment*, and to be duly conſider'd by the *Quakers.* They are grounded upon two Quotations out of *George Fox*, as follows.

All you that ſpeak, and not from the **Mouth** *of the* **Lord**, *are* **False Prophets.** G. Fox's *Anſwer to the* Weſtmorland Pet. *P.* 5. 1653.

They are **Conjurers** *and* **Diviners**, *and their Preaching is from* **Conjuration** *that is not ſpoken from the* **Mouth** *of the* **Lord**, George Fox's *Saul's Errand*, &c. p. 7. 1654.

Now, the Advantage which theſe Quotations do afford, is, to ſhew from the words of this *Great Prophet*, that unleſs all that he has ſaid of *his own*, and all the *Quakers* **Infallibility**; of their *Sinleſs Perfection*, Equal with *God*, not only in *Quality*, but in *Equality*; of their *Immediate Revelation* in the ſame Degree as the *Prophets* and *Apoſtles*; of their *Souls* being of one *Subſtance* and *Perſon* with *God*; if all this, and a great deal more, which is ſhewn in the foregoing *Sections* be not *from the Mouth of the Lord*, then, by *G. Fox*'s own Confeſſion, he was a *Falſe Prophet* and a *Diviner.* But all that knew him, or have taken

the

the pains but to read three Lines of his Works, will free him from being a *Conjurer*.

If all the *Black-Mouth'd* and Hellish *Venom*, and the *Beaſtly Naſtineſs* before-mentioned was not ſpoken *from the Mouth of the Lord*, then were all theſe *Quakers* Conjurers, by *G. Fox*'s Rule.

If all the *Lying Prophecies* mention'd *Sect.* VI. of *Solomon Eccles*, the *Glover's Prophets*, &c. were not *from the Mouth of the Lord*, then were theſe *Conjurers* inſtead of *Prophets*.

If all the *Falſe* and *Fooliſh* Miracles which *G. Fox* tells of himſelf, in his *Journal*, Printed 1694. which exceed the Foppery of a *Popiſh Legend*, if all theſe were not *from God*, then was he, and thoſe who recommended that *Journal*, all Conjurers.

If *G. Whitehead* cannot, by ſome better *Miracles* than theſe, vouch that the *Curſe* and *Prophecy* abovetold, which he ſent to *G. Keith*, came *from the Mouth of the Lord*, then is *G. Whitehead* to be eſteem'd no better than a Conjurer. Et ſic de Cæteris-----

In ſhort, if the *Quakers* cannot prove all their *Books* and *Preachings* (many of which, none of ſenſe, among themſelves can deny to be thick larded with groſs *Ignorance*, and much *Nonſenſe*) if all and every *ſcrap* and *tittle* of theſe be not *from the Mouth of the Lord*, then, by Sentence of *G. Fox* himſelf, *all* is Conjuration.

SECT.

SECT. XXI.

Of the Viſible Poſſeſſions *of many* Quakers *by the* Devil.

HAving prov'd *Quakeriſm* to be *Conjuration*, or *G. Fox* to be a *Lyar* (let them take their choice.) I now proceed to a better Proof than from *Fox*, to ſhew, That *many* of them were, eſpecially at their Beginning, in an high meaſure *Poſſeſs'd* by the *Devil*, that we might know from whence they had their *Inſpirations*.

And a viſible effect of this was that extraordinary *ſhaking* and *quaking*, like Fits of *Convulſion*, which theſe *Quakers*, at the firſt, either *acted*, or like the *Heathen Prieſts* of old, were poſſeſs'd with, whence they had their Name of *Quakers*.

George Fox, in his *Journal*, p. 156. to 161. ſtrongly vindicates this their *Quaking*, as a Mark of *Divine Inſpiration*.

Which if it be not, then it can be nothing elſe but Witchcraft *and* Conjuration, *as* G. Fox *complains that the* Prophane *did call it. If you ſee one* (ſays he *Ibid.* p. 158.) *as* Habakkuk, *whoſe Lips quivered, whoſe Belly ſhook*, &c. *ye ſay he is* Bewitched; and p. 159. *Some of them that Scoff at this* Power, *call it the* Power *of the* Devil.

Yes,

Yes, and not only they that *Scoff'd* at it, but those that *Ador'd* it, and were *Possess'd* by it; and some of these have given us Relations of it in Print; which are indeed wonderful, and do *equal*, if not exceed all the Accounts in any Age, even of *Heathenism*, concerning the strange *Possessions* of the *Devil*; or what has, of later Years, been told of *Witches*; as their *Bodies* being seen to lie as *Dead*, while they have told of their passing through the *Air*, and acting their *Phantastick Freaks*, &c.

Which is attributed by some to the strong impression made by the Devil upon their *Imaginations*, whereby they really thought that they did such things as were transacted only in their *Brain*, fully *possess'd* and *turn'd* with the force of an *Enthusiastick Madness*.

But whatever the Power of the *Devil* may be, in such cases; or the Methods by which he works upon those miserable Mortals, who are given up to his *Inspirations* (which I will not take upon me to determine) there never were more *visible* and *dreadful* effects of it, no not in any of the *possess'd* Men mention'd in the *Gospel*, than has been among the *Quakers*; even as declar'd and witnessed by themselves, and that not only as to the *strange* and *preternatural* Distortions, Quaking and Shaking of their *Bodies*, past the power of any to *counterfeit*, or to *act* it by their *Natural* Strength: But what is much more *horrible*, and exceeding all other *Witchcrafts*, and *Possessions* of the *Devil*, that were ever heard of before; These *Possess'd Quakers* do impiously *Blaspheme*, and call themselves

ſelves *Chriſt*; and ſome of them have imitated his *Paſſion*, *Death* and *Reſurrection* Daily in themſelves.

John Gilpin of *Kendal* in *Weſtmorland*, has given us a ſtrange and wonderful account of his own *Poſſeſſion* by the *Devil*, while he was a *Quaker*, in a Book, which he Entituled, *The Quakers ſhaken*, &c. Printed 1653. and atteſted by the then *Mayor* of *Kendal*, the *Miniſter* of *Kendal*, and ſeveral other Perſons, whoſe Names are thereunto annexed. The Story is prodigious, and ſuch aſtoniſhing *Quaking* and *Diſtortion* of his *Limbs*, as cou'd not be counterfeited; which the *Devil* told him was the effects of his *Inſpiration* by the Spirit of God. He tells, that he was converted to *Quakeriſm*, by the Powerful Preaching of *Chriſtopher Atkinſon*, a then renowned *Quaker-Apoſtle*, who ſtumbled upon *Thom. Symons*'s Maid in *Norwich-Goal*, as before is told, *Sect.* VI. N. 5. p. 42.

I find another Edition of *John Gilpin*'s Book, *Anno* 1655. which is mentioned by *Chriſtopher Wade*, in a Book of his call'd *Quakery ſlain*, &c: Printed 1657. where, p. 7. he Quotes out of *Gilpin*'s Book, another Monſtrous *Poſſeſſion* of one *James Milner*, who ſaid that he was *Chriſt*, and that he muſt ſuffer as *Chriſt* did; and in a Jugling manner, with a Knife and a Baſon, pretended that his Blood was ſhed, and that he gave up the Ghoſt, as *Chriſt* did. He Propheſy'd *Twelve* ſtrange *Propheſies*, and liv'd to ſee them all proye *Falſe*.

George

George Fox anſwers *Gilpin*, in a pleaſant *ſort of manner*. He owns that *the Lord did open True Propheſies, and mighty things to him* (James Milner) But then as an Excuſe for his *False Propheſies*, and his *Blaſphemies*, in calling himſelf *Chriſt*, &c. he makes this *Comical* Apology. *In ſome things his Mind runned out, and that he condemns, and yet theſe wicked Men will go tell the Nation of it.* This was a very ſad caſe, that he could not call himſelf *Chriſt*, and give forth *False Propheſies*, but theſe wicked Men muſt *tell the Nation of it*——— It was nothing but his Mind *Runned out*——— He only *Blaſphem'd*, and ſought to delude the Nation, and yet they muſt not be told of it! For, notwithſtanding of all this, he is a good enough *Prophet* for *Fox*, *Fox* thinks that *the Lord did open true Propheſies, and mighty things to him! True* and *False Prophet in one!* Or elſe there never was one among the *Quakers*. *Great Myſt.* Printed 1659. p. 298.

I will trouble the Reader but with one Inſtance more. *John Toldervy* has Printed a very punctual Narrative of his own Converſion to *Quakeriſm*; and of the moſt aſtoniſhing Poſſeſſion of the *Devil*, in which he was held, after his ſaid Converſion, even to the Apparitions of *Evil Spirits*, Dancing and Singing about him, and directing him what he ſhou'd do, and encouraging him in the *Principles* of *Quakeriſm*; chiefly to adhere ſtrongly to his own *Light within*, which he was to make a Superiour Guide to *Scripture*, as being the ſame

Spirit

Spirit which gave forth the *Scriptures*; and conſequently that he himſelf was as *Infallible* as any of the *Prophets* or *Apoſtles*, having the ſame *Spirit* which they had.

And thus being brought to believe every ſtrong *Imagination* which came into his Head, to be the immediate Dictate of the *Holy Ghoſt*; And theſe *Unclean Spirits* having the power to make Impreſſions upon his *Imagination*, he became intirely ſubject to their Will, and was carried into ſtrange *Exceſſes*, even to attempt Miracles, *That as Fire proceeded from the Lord, upon the Altar, in the ſight of* Moſes, Aaron, *and the Children of* Iſrael; *ſo from the* Lord in me, [ſays he, ſo he call'd his *Light within*, thinking it to be very *God* and *Chriſt*; the true and real *Chriſt*, of whom that Man *Chriſt Jeſus* was but a *Type* or *Figure*; which is the *Quaker Doctrine*, as before is ſhewn] "*Shou'd there proceed that Vertue,* "*which ſhou'd infuſe a heat into theſe Coals and* "*Sticks* (which he had gather'd together for "that purpoſe) *by which a Fire ſhou'd be kindled*; "*now being confident* (he goes on) *I ſhou'd effect* "*the Work*; *yea, had I been Maſter of the whole* "*World, I ſhou'd have ventur'd all, with a value* "*of no worth, upon the performance of this Deed*; "*having laid all things in their order, as directed by* "*that Spirit which mov'd me to the Work, I was* "*moved to blow with* my *Mouth*, p. 31. *And blow I* "*did* (ſays he) *Expecting ſtill that from my Life,* "*The* Lord, *there ſhou'd Heat proceed with my* "*Breath, to the lighting of the Fire.* But

See *John Toldervy's* Book, call'd, *The Foot out of the Snare*, printed 1656. p. 30.

" *But, in the End, not being able to effect the* " *thing, I was extreamly troubled, that I,* **The** " **Christ of God**, *shou'd fail in the performance* " *of the first Miracle, since so many Miracles* " *were wrought by him that was a* **Figure** *of* me. It is dreadful to repeat such Horrid Blasphemy! After this, he was tempted to mimick over in himself our **Saviour's** *Agony, Crucifixion*, his *Death, Burial*, and *Resurrection*, p. 37. thrusting a *Needle* through his *Thumbs*, for the piercing of *Christ*'s Body; falling down, and covering himself with Shavings of white Paper, for a *Winding-Sheet*, &c. There are multitudes of prodigious Instances in the said *Narrative* of the incredible power of *Enthusiastick* Delusion, to which I refer the Reader. He pretended to be directed by *Flies*, in most of his *Extasies*. This minded me of the *Etymology* of *Beelzebub*, which signifies, *The God of Flies*.

But to go on: *James Naylor* wrote an Answer to *Tolderoy*, call'd, *Foot yet in the Snare*, &c. Printed in the same Year 1656. To which *Tolderoy* reply'd the same Year, and call'd his Replication, *The Snare broken*, &c. And in the same Year again, in two Sheets, call'd, *The Naked Truth*, &c. he made a sort of a half *Vindication*, and half *Recantation*, not of the *Matters of Fact* of his foresaid *Delusions*; (for these were undeniable) but to free the *Quakers* from the *Imputation* and *Scandal* of them; and to clear himself to have been, and still to continue a true *Quaker*, which makes the Cause much worse on their side.

James

James Naylor, in his anwſer to *Tolderoy*, makes him to be both a *True Prophet* and a *Falſe* (like *Fox*'s *Apology* beforetold for *Milner*) and where *Tolderoy* tells of his being moved to ſay *Thee* and *Thou*, not to pull off his *Hat*, "To *pull* "*off the Points at his Knees*, "*and his Buttons that were* "*unneceſſary, and not to direct his Mind in Drink-* "*ing to any*, and the like **Eſſential** points, theſe things *Naylor* ſays were dictated to *Tolderoy* by the *Spirit of God*: But as to his *being led with Flies, to Crucifie himſelf, and to burn his Legs, and prick Needles in his Thumbs*, and the like; theſe, *Naylor* ſays, were the *Devils Work*. And yet they were the ſame *Spirits* which bid *Tolderoy* do both the one and the other, and ſo both *Good* and *Evil* Spirits, by *Naylor*'s Account.

Foot yet in the Snare, p. 16.

But after *Naylor* had thus endeavour'd to Vindicate the *Quaker Spirit*, and to ſhew that *Tolderoy* had it not like him (*Naylor*) in perfection, even that ſame Year, *viz.* 24. *Octob.* 1656. all the *Good* or *Evil Spirits* entered into *Naylor* himſelf, and he ſet up to be *Chriſt*, and was *Hoſanna'd* into *Briſtol*, **Quakers** leading his Horſe, ſtrowing *Branches*, and their *Cloths* in the way, and ſinging *Hoſannah* to him, and *Holy, Holy, Holy, Lord God of Iſrael*. Theſe *Quakers* ſaid, upon their *Examinations*, That he, *James Naylor*, was the *Chriſt*, that his Name was changed from *James* to *Jeſus*, that

See *Ra. Farmer*'s Narrative of this Triumph of *J. Naylor*, Entituled, *Satan Enthroned*, &c. Printed 1657. p. 18. &c.

he

he was the *only Begotten Son of* God, *the only* Saviour, *and that they knew* no other Saviour but him.

And *James Naylor*, upon his Examination, wou'd not diſown any thing of this: But juſtify'd, and own'd it, in Terms Equivalent, p. 14.

But this was Threatning to the *Great* Fox, who pretended to be the *Chriſt* himſelf.

Naylor was but Fox's *Diſciple*. And now was ſetting up to be above him, to be his *Lord* and *Maſter*. And being thrown into *Gaol* for that his Blaſphemous *Cavelcade*, *G. Fox* and his *Myrmidons* watch'd their time, run down *Naylor*, who was, at laſt, brought upon his Knees before G. Fox! Confeſſing his Error, &c.

Thus he who, but a day or two before, thought to juſtifie the *Quakers*, from the *Falſe Spirit* of *John Tolderoy*, and his *Quakers*, was Condemn'd himſelf for a *Falſe Spirit* by other *Quakers*.

That nothing might be wanting for the full Conviction of that *Curſed Spirit* which Poſſeſs'd them both; and *G. Fox* as much as either of them, and his followers, in their ſeveral *Meaſures*.

Many more Inſtances might be added to *Gilpin*, *Milner*, *Tolderoy*, and *Naylor*, of *Quakers*, in an high Degree, *Poſſeſs'd* with the *Devil*; there have not been, among ſo many of all Mankind, ſuch a number as of theſe *Quakers* that have run quite *Mad*; of whom *Catalogues* might be produc'd. For their *Principle*

is little ſhort of *Madneſs*. Reading the Story of *Toldervy* one night to as ſober a *Quaker*, as, I believe, is of the number, he own'd, that he had many times ſat alone, expecting of *Revelations*. So very Suſceptible do the *Quaker Principles* make Men of the wild Impreſſions of *Enthuſiaſm!* None of them have yet been able, to give us any Mark whereby to diſtinguiſh betwixt their Explanation of the *Light within*, and the mere ſtrength of *Imagination*; which, in its Exceſs, is *Madneſs*. And they having Encourag'd this, beyond all other ſorts of *Enthuſiaſts*, conſequently, more of them have been carry'd to the height of it.

And thereby, their *Reaſon* (the Seat of *Religion*) being thoroughly diſturb'd, they have been laid *open* and *Fenceleſs* to the down-right *Poſſeſſions* of *Satan*; not only in the Opinion of thoſe that *Scoff at it*, as *G. Fox* ſays in his *Journal* above Quoted; but forc'd to be confeſs'd by themſelves, by the beſt of them.

That part of Fox's *Journal* wherein he thus complains of their Monſtrous *Quaking*, &c. to be conſtru'd as *Witch-Craft*, and the *Power of the Devil*, is ſaid to be wrote in the Year 1655. in the very height of their *Inſpiration*. Which began in the Year 1650. and went on *Trembling* and *Quaking*, in moſt *Prodigious* manner, till the *Reſtauration*, *Anno* 1660. ſince which time (the Nation having recover'd ſome ſenſe of Sobriety) their ſtrange and *Enthuſiaſtick* fits of *Quaking* have been, for the moſt part, left off by them; or their *Numen* which Inſpir'd them, has forſaken them; and there

is

is now ſeldom any ſuch thing to be ſeen among them. But **They too** pretend to be *Sober!* What! Are they aſham'd of their former *Quaking*? Or have they not *now* ſo great a Degree of *Inſpiration* as they had before?

Patrick Livingſton, one of their *Preachers*, makes a very pleaſant Excuſe for this, in his *Plain and downright Dealing with them that were with us, and are gone out from us*, p. 10. "*When* "*Phyſick is given to the Body* (ſays he) *is it not to* "*work terribly, that it may* "*Purge the Body? And when* "*all is Purged out, the Phyſick* "*leaves working, and the Body* "*is ſtill. Were not all the* **Breakings** *and* **Pel-** "**tings**, *and* **Terrible Shakings** *and* **Quakings** "*of* **Friends Bodies**, *to Purge out Sin, and to bring* "*to* **Stillneſs**, **Coolneſs**, *and* **Calmneſs** *of* "*Mind?* —— *Now when* **Terrible Shak-** "**ings**, **Breakings**, *&c. were, they were but* "*for a* **little time**, *and ſo were* **quickly** *gone again,* "*and the* **Voice of the Lord was not diſtinctly** "**diſcern'd there**, *but theſe were that Sin might* "*be Purged out, and then the Cauſe of* **Terrible** "**Potions** *was taken away; and the* **Stillneſs** *be-* "*ing come, that's a* **durable** *thing, a* **ſolid** *Condi-* "*tion; and* **Here** *the Mind is brought into a Ca-* "*pacity to diſcern the Voice of the Lord; whereas* "*in the time of the* **violent Potions**, *the Mind* "*was ſo* **Hurry'd**, *and* **Toſs'd** *with the* **Rage** *of* "*the* **Enemy**, *ſo that there was not a clear* **Di-** "**ſcerning** *what might be done, or left undone in* "*many things.*

See the 3d Part of the *Quakers Quibles*, Sect. I. p. 4. 1675.

And this he gives as an Answer to those **Modern** *Quakers*, who were offended that this *Spirit* of *Quaking*, had *Ceased* among them, and objected that *because the* **mighty Motions** *of the* **Bodies** *of* **Friends** *are* **Ceased**, *and* **Friends** *are* **still**, **cool** *and* **quiet**, *therefore that the* **same Power** *is not in* **Meetings**—— *and they cry,* **Where is the Power that was at first?**

Now here is a Comparison made betwixt the State of the *Quakers* from 1650, to 1660; and from thence to this time.

The first State, was their time of *Physick*, they were those *Ten* long Years in Purging out their *Sin*. And their *Terrible Potions* of the *Spirit* wrought *violent Convulsions* in their *Bodies*, of *Tremblings* and *Quakings*, to the Admiration of all Beholders.

But there was worse than that. For, as *Livingston* here Informs us, during these *Extatick* years, they were not in a *Solid* Condition, and "**The Voice of the Lord was not distinctly discerned among them**, the *Mind* was so "**Hurry'd** and **Toss'd**, *so that there was not a* "Clear Discerning *what might be done, or left* "*undone in many things.* This is a very sad Reckoning! For what now will become of the **First** *Quaker Infallibility* set up in these same *Ten* **Quaking Purging** years, "*To Discern be-* "*tween Truth and Error, between every False and* "*Right way, and which* **Perfectly** *Discover'd to* "*them the true State of* **All things**? And that not only to *G. Fox*, or some of the *Chief* of them, but to *every one of them in Particular*, as before p. 33.

It

It seems that these *Hurryings* and *Tossing*, for the first *Ten* Years, did not come from the *Holy Spirit* of *God*, because *Levingston* says, that they *Hindred* the *Discerning* the *Voice of the Lord*. Whereas the *Extasies* of the Holy *Prophets* did most perfectly discover to them the *Voice of the Lord*, and *what was to be done, or left undone.*

But *Levingston* says plainly, that they (the *Quakers*) were *Hurry'd* and *Toss'd* thus by the *Rage of the Enemy*: That is, of the *Devil*. And that it was this which hindred them from the *Clear Discerning of what might be done, or left undone in many things.* For surely, no *Inspiration* from *God* cou'd Hinder this. And I hope no *Quaker* now will say, that the *Extraordinary Commotions* of the *Holy Prophets* of Old, were caus'd by the *Rage of the Enemy*; when the *Scriptures* tell us plainly, that they were caused by the Extraordinary Impulse of the *Spirit* of *God*: Those caused by the *Rage of the Enemy*, the *Quakers* have Vindicated to themselves. And as a farther Demonstration of it, it is apparent, that since their Extraordinary *Quaking* Fits have ceased, they have (many of them) return'd to a more *Sober Mind*. And the *Wisest* of them now seek to *Cover* and *Palliate*, all that they can, the *Madness* and *Extravagance* of their first *Quaking State*.

But they will not yet Condemn it. Nay, sometimes (for they are all made up of Contradictions) they will support it, and plead for it. And that not only as an *Extraordina-*

ry Inſpiration for ſome time; but as an *Holy Duty*. And if it be ſuch, it muſt bind for ever.

Sam. Fiſher, in his *Ruſticus ad Academicos*. Exercit. 2. p. 18. ſays, *As for that* Holy Duty it ſelf of Quaking, *which as Blind a Guide, and Brute a Beaſt as Thou* (thus he treats Dr. *Owen*, in the *Quaker* Courtly Dialect) *art in ſpeaking evil of*, &c.

Now if it be an *Holy Duty*, then are the *Preſent Quakers* fallen from their *Duty*, and from their *Holineſs*.

If it is an Effect of the Extraordinary *Inſpiration* of *God*: Then have not the *Preſent Quakers* ſuch a *Degree* of the *Spirit* as the *Firſt Quakers* had, which I ſuppoſe they will not be willing to own. For then there will be *Degrees* in their *Infallibility*: And if it be once coming *Down Stairs*——

But if (as in truth it is) that their *Quaking* and *Shaking* proceeded from a ſtrong Poſſeſſion of the *Spirit* of *Enthuſiaſm*, it will follow, that all was a *Deluſion* then; and muſt be ſo ſtill, while our *Modern Quakers* take upon them to Juſtifie thoſe who went before them, and their *Doctrines*. And, by *G. Fox*'s Sentence above-told, all *Was* and *Is* Conjuration, and their *Quaking* was the Poſſeſſion of the *Devil*, and the *Quakers* now are *Inſpir'd* by *Him*, and are *Falſe Prophets*, *Diviners*, and *Conjurers*. And this, as *G. Fox* teaches, muſt certainly be ſo, if they have ſpoken any thing, not only *Againſt* the Word of God; but if *All* that they have ſaid was not ſpoken *from*

the

the Mouth of the Lord; Even to make it *Heathenism* and *Idolatry* to have the *Image or likeness of any Creature in Heaven or in Earth* painted upon a *Sign*, but only a *Bed-staff*, *Fire-Shovel*, *Saw*, *Fork*, or the like of *Man*'s making: And where he Preaches against *Skimming-Dish-Hats*, *Unnecessary Buttons* on *Coats* or *Cloaks*; *Slit-Peaks* behind on the *Skirts* of Womens *Wastcoats*, *Short Black Aprons*, *needless flying Scarfs*, *Vizard-Masks*, *Bare-Necks*, &c. All which he Dictates as from *Immediate* Inspiration.

See a Treatise of G. Fox's, which was surnam'd Iconoclastes. And an Order of his Printed at the end of Tyranny and Hypocrisie, 1673.

And, as before shewn from Mr. *Penn*, no *Liberty of Conscience* must be allow'd in any of these things; and following the *Light within* is but a *Loose Plea*, if offer'd against any of these *Material* Points! Tho' against the *Church*, or any of her *Constitutions*, it is a *Plea Undeniable* and *Infallible*; and to reject it, is to reject *God* Himself, and to resist the *Light*, which is *Christ!* And therefore above all *Human Ordinances*, *Laws*, or *Constitutions* whatsoever! But if *G. Fox* Command to *Thee* and *Thou*, not to pull off *Hat*, or have *Slit-Peaks behind in Womens Wastcoats*, &c. this is the Immediate Command of *God*, and a *Divine*, not an *Human* Constitution! And to have the *Image* of any *Creature* upon a *Sign*, is no less than *Heathenism* and *Idolatry*, if He give the Word! But He has given the Word, as above Quoted; And yet the present *Qua-*

kers do not follow it, but have *Birds*, *Beasts*, &c. upon their *Signs*. What then? either they are all *Heathens* and *Idolaters*; or else *George Fox* was a most *Prophane* and *Deluded Wretch*, to say so. And yet they pretend to be his Followers! And, by *George Fox*'s own Sentence, he himself was a *Conjurer*, that is, *Possess'd* with the *Devil*, if what he so said was not from *The Mouth of the Lord*. But they are doubly *Possess'd*, who know all this, and yet will still maintain and follow him, tho' they do not follow him!

It were endless to Collect all the particular Instances of the strange *Possessions* of the *Quakers*, when they first appear'd in the World, and for several Years after, of which we find frequent mention in the Books wrote in those times, and the Descriptions of the Monstrous *Distortions* of their whole *Bodies*, very *Dreadful* to the Beholders; and such *Loud* and *Hideous Yelling* at some times, as frighted *Dogs*, *Swine*, and *Cattle*, at a great distance, and set them a *Running*, *Howling*, *Lowing*, *Braying*, &c. But I will set down one remarkable Instance, which I find in a Book wrote by Mr. *Giles Firmin*, a then *Minister* in *Essex*, An. 1656. Intituled, *Shibboleth against Shaking*, &c. where, after other Instances, he annexes at the end of the Book the following Account.

" A

" A Minister in *Essex* gave this *Narration*
" to a Friend of mine, written with
" his own Hand, and his Name to it,
" the Copy is true that I here offer to
" the Reader.

" *The* 8*th Month*, 19*th Day*, 1654.

" At the earnest desire of some Friends,
" I went with *John Ward*, and *Anthony Hunter*
" to a Meeting of the deluded Souls call'd
" *Quakers*, at *John Hunter*'s of *Binfield-side*, in
" the County of *Durham*, where I found a-
" bout Twenty Persons, sitting all silent:
" After we had sat a while (all being Mute)
" the Lord moved me to arise, and call upon
" his Name by Prayer. I was no sooner up,
" but my Legs Trembled greatly, so that it
" was some Difficulty to stand; but after I
" had Prayed a short space, the Trembling
" ceased: While I Pray'd to God as a *Crea-*
" *tor*, there was but little Disturbance, but
" when I cryed in the Name of *Jesus Christ*,
" my Mediator, *God in my Nature*, now in
" the highest Glory appearing, and Interce-
" ding for his Saints, then the *Devil* Roared
" in the deceived Souls, in most strange and
" dreadful manner, some *Howling*, some
" *Shrieking*, *Yelling*, *Roaring*, and some had
" a strange confused kind of humming, sing-
" ing Noise. Such a Representation of Hell
" I never heard of, nothing but Horror and
" Confusion.

" After

" After I had done Praying (not opening " my Eyes before) I was amazed to see a- " bout the one half of these miserable Crea- " tures so terribly shaken, with such violent " various Motions, that I wondred how it " was possible some of them cou'd live.

" In the midst of this Confusion, one of " them asked, if I were come to Torment " them ? To whom I apply'd this word, " *Matth.* viii. 29.

" And while I spake something of Faith, " they declared, that they were come to the " Faith of Devils, *Jam.* ii. 19. but said, we " were not attained to such a Faith.

" After two Hours, as we were departing " out of the House, one of them Cursed me " with these words. *All the Plagues of God* " *be upon thee.* Whereupon I returned, and " Prayed for such of them as had not com- " mitted the unpardonable Sin.

Thus far this Minister. Then Mr. *Firmin* adds. " *Lately in a Town near me, when the* " Quakers *were met together, there appeared one* " *amongst them in such a Shape, as caused them* " *to break up their Meeting, with no small trou-* " *ble to divers of them. I cannot learn the per-* " *fect manner, for the* Quakers *will not reveal* " *it ; only so much some of them have affirmed,* " *and I will not publish more than I am certain* " *of, I wish it may turn to their Good.* Thus Mr. *Firmin.*

I mention this Story the rather, because *Edw. Burrough*, in his *Works*, p. 167. gives this Answer. *As to the Babbling Story* (says he)

at

at the end of thy Book, thou ſay'ſt a Miniſter *in* Eſſex *gave thee the Narrative, but conceals his Name—— but* Thomas Tillam *I bis Name and Nature, his Teſtimony is like thine, and a* Miniſter *like thee, who was and is known in all Parts about* Hexam *to be a deceitful Fellow, who Preached for Hire——an* Anabaptiſt, *contrary to thee——yet if he give a Babbling Story againſt us, thou believes him, but his Wickedneſs is well noted, who for his Filthineſs was caſt out and deny'd of the Aſſembly, to which he was a Paſtor, and ſtands as one caſt off by them—— Thy laſt Story is an abominable Lye.* This laſt Story of *G. Firmin* he denies, but brings no Proof, which had been eaſie to have done at that time, it being ſaid to be done at a Publick Meeting. But as to the other Story of *Thomas Tillam* (as he calls him) he does not ſo much as *deny* it; only (according to the *Quaker*-way) he falls upon him with *Railing*, and telling all the Ill he can of him; which, without other Evidence, none that know the *Quaker-Spirit* will believe upon *Burrough*'s Teſtimony. But if it were all true, what is that to his being an Evidence of what he *Saw* and *Heard?* and before many other Witneſſes; who might eaſily have diſprov'd him, he naming both *Time* and *Place* ſo particularly. So that this ſeems a plain Confeſſion of *Burrough*, to the Matter of Fact. He only ſaying, that *Tillam* was an *Anabaptiſt*, and therefore not to be believ'd by *Firmin*, who was of another Perſuaſion. That he was a *Looſe* Man, &c. which makes nothing to the buſineſs.

Since

Since the First Edition of this Book, there has been Publiſhed an aſtoniſhing Account of ſome *Quaker-Witches*, who Proſecuted one *Henry Winder* and his *Wife* for their *Lives*, accuſing them of *Murther*, from the *Mouth of the Lord*, and in *His Name*, and as receiv'd by expreſs *Revelation* from *Him*. And, in the ſame *Blaſphemous* Aſſurance, promiſed that at the Aſſizes, *a Spirit ſhou'd riſe up at the Left-hand of the Judge* to prove it. One of them being Examin'd how, and in what manner this *Revelation* came to her, ſaid, *She could not well tell, but ſhe was ſure it began in her Feet.* They pretended, by *Revelation*, to go to the place where the Murther'd Perſon was Bury'd, and to find the Body, and many other ſuch like Circumſtances: Inſomuch, that this was brought to a Tryal at the *Aſſizes* in *Carliſle*, *Auguſt*, 1674. where their horrible Impoſture was fully Detected, and *Winder* and his *Wife* Acquitted, who after brought *Actions* of *Defamation* againſt theſe *Witches*, and put them in Priſon for the *Damages* awarded, chiefly to bring them, by this means, to a Confeſſion of their *Wickedneſs* and *Delu-ſion*, which they wou'd not own, no not in a Tittle, tho' ſo many ways Detected; and wou'd give no other Anſwer to any who upbraided them with it, but *Fear God*. When they underſtood that *Winder* had brought a *Writ* of *Defamation* againſt them, they again ſet on to a new Proſecution of him and his Wife for the ſame Murther, and pretended, that the *Witneſſes* of the Murther were Re-

veal'd

veal'd to them by *the Lord*, and nam'd certain Perſons, and told Mr. *Huddleſton*, a *Juſtice of Peace*, to whom they apply'd, that it was *Reveal'd* to them that he ſhou'd have *Winder*'s Land; they went likewiſe to *Bernard Kirk-bride*, then *Sheriff* of the County, and told him, by the like *Revelation*, that he ſhou'd have *Winder*'s Goods. By this Temptation to engage them to further this new Proſecution. They likewiſe to engage *Winder*'s own *Wife* to join againſt him, came and told her that they *had ſeen by the Revelation of Jeſus Chriſt, that her Husband wou'd certainly deſtroy her, and that he wou'd be Hang'd for it, and that her Children ſhou'd be left Deſolate, and none to have Compaſſion on them.* But Mr. *Huddleſton* having Examined the *Witneſſes* (whom theſe *Witches* had nam'd) each apart from the other; and likewiſe ſearch'd the ſeveral Places (for their *Revelations* vary'd, and being diſappointed in one place, nam'd another) where they ſaid the Murther'd Body was to be found: And the whole appearing a *Malicious* and *Diabolical Deluſion*, their further *Malice* and *Proſecution* was diſappointed. Then *Winder*'s Actions of *Defamation* took place, and they with their Husbands, were Impriſon'd for Payment of the Damages awarded: But he ſought no more than hereby to bring them to Repentance, and a Confeſſion of their Crime, upon which he promiſed to Releaſe them. But they ſtuck to their *Innocency*, and one of the *Witches*, with her Husband, made their Eſcape: Another Couple

lay

lay in Priſon almoſt five years, before they cou'd be brought (as Mr. *Winder* words it) to *Thaw* a little. And in witneſs of their Suffering for a Righteous Cauſe, having *Twins* born in the *Priſon*, a Son and a Daughter, they nam'd one *Innocent Priſoner*, and t'other *Harmleſs Sufferer*. The third Couple had the *Damages*, wherein they were Amerc'd, paid by *Friends*, and ſo Releas'd, without Confeſſing or Acknowledging any Offence in them. The whole Relation is wonderful, and Vouched paſt Contradiction: It bears this Title, *The Spirit of Quakeriſm, and the Danger of their Divine Revelation laid open, in a faithful Narrative of their Malicious Proſecution of* Henry Winder *and his Wife, as Murtherers, at the Publick Aſſizes at* Carliſlile. *Printed for* John Hains *at the* Harrow *in* Little-Britain, 1696.

Note here that, as *H. Winder*, in his ſaid *Narrative* tells us, *Poſtſcript*, p. 19. he had been a Quaker, and Eminent among them, being *Receiver of all their Collections in the County*, where he liv'd. But being afterwards Convinced of the *Deluſions* in which he had been led, he left them, and return'd to that *Church* from whence he came out. And then diſcover'd thoſe Motives and Arguments which had ſeduc'd him, to go among the *Quakers*; wherein their foul *Errors* and *Hereſies* did fully appear, particularly their Leading Men from the *Outward Chriſt*, from the *Scriptures* and all *Outward Ordinances*, to mind only their own *Light within:* which laid them open, as without a *Compaſs*, to ſteer after all their own *Wild*,

Wild, Roving, Imaginations, and miſtake them for the Infallible *Light within*, and downright *Inſpiration Divine*! This Enrag'd them to the Degree before Related, of ſeeking his Life; And no Bonds of Relation cou'd tie them; for *two* of the 'boveſaid *Witches* were *Siſters* to *H. Winder*'s Wife, whoſe Life they ſought, as well as his. And the *Quakers* in the Country where this Proſecution was, did own and abett theſe *Witches* all the while againſt *Winder* and his *Wife*. Two of the *Witches* (as *Winder* tells, p. 1.) *Margaret Bradly*, and *Mary Langhorn*, turn'd *Quakers* almoſt with the firſt in the *North*, and became very famous among them; moreover turn'd *Preachers*, and went up and down the Country to make *Proſelytes*, and *became very troubleſome both to Magiſtrates and Miniſters, with Meſſages they pretended they had from the* Lord *unto them*. And their *Quaker Huſbands* not only *Countenanc'd* them in this their Proſecution of *Winder*, but *Suffer'd* with them for it, rather than they wou'd own them to have been in the wrong in it.

One *Benjamin Coal* a Writer of Renown among the *Quakers*, has endeavour'd an Anſwer to this *Narrative* of *Winder*'s, in a *Poſtſcript* to a Book of his, Entituled, *The Quakers Clear'd from being Apoſtates*, &c. Printed 1696, where Anſwering the Objection, why the *Quakers* did not diſown theſe *Quaker-Witches*, and *their Spirit too*: He Replys, p. 87. *What then! Do it therefore follow, that they muſt own Them and It? An Envious, as well as Fooliſh Conſequence*, ſays he. But, by *Benjamin*'s leave, ſuch Conſequence

ſequence is neither *Envious* nor *Fooliſh*; for (as is before ſhewn) by their ſtated *Diſcipline*, and *Decree* of their *Yearly Meeting*. *Anno* 1675. it is order'd, *That the Churches Teſtimony and Judgment againſt Scandalous Walkers; and the Repentance and Condemnation of the Parties Reſtor'd ſhou'd be Recorded in a Diſtinct Book, to be Produc'd or Publiſhed for that end.* And this they have Practis'd, in many Caſes of far leſs Conſequence than of theſe *Witches*; that is, where any of their Party make the leaſt oppoſition to the Orders of their *Church*, and will not ſubmit *Implicity* to their Commands; or dare plead their *Light within* againſt them. Thus have they *Excommunicated John Story*, *Wilkinſon*, and many other *Quakers* with them, for not ſubmitting to the *Court* of *Womens Meetings*, erected by *G. Fox*, as before is told. And ſince have done the ſame to *G. Keith*, not for his *Doctrine*, they Pretend, nor for any *Immorality* in his Life or Converſation. What then? They ſay, only for his *Stubbornneſs* and *Contradiction* to them. And they *Excommunicated John Barnet*, a *Quaker-Merchant*, only for ſelling a Book of *Will. Rogers*'s (another *Quaker-Diſſenter* to their *Womens Meetings*, and the Authority aſſum'd by their *Church*) call'd, *The Chriſtian Quaker*, becauſe they ſaid it was *Prejudicial to the Truth, by Corrupting Peoples Minds, tending alſo to draw them into Diſeſteem of many of the Lord's Servants*; as it is Expreſs'd in their *Bull* of *Excommunication* againſt him, by the *Monthly-Meeting* at *Devonſhire-Houſe*, bearing Date the 4th day of the 11th Month 1681.

And

And they oblig'd *John Bringhurſt*, a *Quaker-Printer*, to *Subſcribe* and *Print* a *Condemnation* of *Himſelf*, for Printing of the ſaid Book, as you will ſee more at large in *Satan Diſrob'd*, Sect. iii. N. 2. of the *Gleanings* p. 8. Now we refer to their foreſaid *Regiſter* of *Condemnations*, whether theſe foreſaid *Witches* were oblig'd to ſign ſuch *Inſtruments* of *Condemnation* againſt themſelves. Let them give us a Tranſcript of this out of their *Regiſter*. Otherwiſe, let the World Judge of the Conſequence, whether they have Heartily and in good Earneſt *Diſowned* theſe *Witches*, and their *Inſpirations*.

But ſay the *Quakers*, why ſhou'd the *Miſcarriages* or *Failings* of *Particular Perſons* in our *Communion* be Charg'd upon the whole *Community*, more than in other *Communions?* More than all the *Looſe* and *Debauched* in the *Church* of *England* ought to be made an Objection againſt that *Church?* I Anſwer, becauſe the *Failings* of the *Quakers*, of theſe *Witches* (for Example) of *Naylor*, of *Milner*, of *Gilpin*, of *Toldervy* before mentioned, and of all their *Falſe Prophets*, are Built upon and Proceeding from the *Quaker-Principle* of the *Light within*, and that *Notion* which they have of it, as Inferring *Perſonal Perfection*, and *Infallible Guidance* of the *Holy Spirit*, &c. And therefore to ſhew *Perſonal Failings* in them, and a very *Fallible Guidance* of what they call their *Light within*, is the plaineſt Argument can be us'd to ſhew that they are not Guided by a *True Light*: but that that which they call their *Light* is *Darkneſs*: And is juſtly Chargeable upon their *Principle*,

and conſequently upon their *whole Communion*. But no *Failing* of any Member in the *Church* of *England* can be Charg'd upon any *Principle* of that *Church*: Nay, no Man can be Guilty of any *Scandal*, ſuch as we have objected againſt the *Quakers*, but he does thereby Deſert the known *Principles* and *Doctrines* of our *Church*; And, ſo far, is literally a *Nonconformiſt* to our *Church*: And therefore his *Nonconformity* to our *Church*, cannot juſtly be made any Objection againſt our *Church*.

But if the *Quaker-Humility* will ſuffer them to come down to the Common Rank of other *Mortals*: If they will acknowledge *Themſelves* to be *Fallible*, *Deceivable*, and *Peccable*, like other Men; that they may put *Darkneſs* for *Light*, and *Light* for *Darkneſs* as well as others: And are no ſurer of their *Inſpirations* than we are of ours: If they will *Freely* and *Frankly* own this, then ſhall they be admitted to the Common Priviledges of Mankind; and their *Perſonal Failings* will be Charg'd no farther than the *Perſon*; and not upon their *Principle* or *Community*: And, in ſuch Caſe, it wou'd be Highly *Uncharitable*, and a great *Sin*, to expoſe the Private Failings of any.

But, if they will ſtand upon a *Pinacle* above the *Level* of all the reſt of *Mankind*, or of all who call themſelves *Chriſtian*; then muſt they expect to have their *Failings* expos'd, and not to be *Spar'd*; there is no other way to *Humble* them. If they Believ'd themſelves, they wou'd *Deſire* and not *Complain* to be brought to this *Teſt*. Our *Saviour* Provok'd

the

the *Jews* to it. *Which of you* (ſaid he) *convinceth me of ſin?* And if the *Quakers* had an *Unerring* Portion of the ſame *Spirit* (as they Pretend) and were free from *ſin*, they wou'd be further *Juſtify'd* by the ſtricteſt Diſquiſition cou'd be made into their *Lives* and *Actions*. But to *complain* of this as hard Uſage; and claim all that *Tenderneſs*, and *Charitable Covering* of *Faults*, which is neceſſary for *Frail Sinners*, is a bewraying of their Falſe Pretence to *Innocency* and *Perfection*.

And yet they will keep up this Pretence, tho' every one of them ſhou'd Fall, after one another. For if any Fall, the reſt ſay, it was becauſe he kept not to his *Light within*. And ſo of a *ſecond*, *third*, *fourth*, &c. How then are they diſtinguiſhed, or kept more ſecure from *Falling* than others?

This is ſo ſenſible a point, That tho' *George Whitehead*, in his *Anſwer* to *The Snake*, &c. (hereafter to be conſider'd) gives ſome ſort of Excuſe or other (ſuch at it is) to other parts of the Book, yet he paſſes this *Section* of their *Diabolical Poſſeſſions*, wholly untouch'd, and begins his *Catalogue* of the *Miſtakes*, *Abuſes*, &c. in the *Snake* at p. 93. after all that is there ſaid concerning theſe *Monſtrous Poſſeſſions*, whereby he yields the Truth of them. And theſe *Poſſeſs'd Quakers* pretending to as *High* and *Certain Inſpiration* as any of the others; and *own'd* by the others, and *Glory'd* in by them, till *Diſcover'd*; ſhews their Plea to *Inſpiration* to be altogether *Precarious*.

Eſpecially when ſuch are allow'd to be *Preachers* among them, as were *Two* of *Winder's Witches*, and that for a long time, for 20 years together, from near their beginning 1650. till 1674. that they were Detected, at the *Aſſizes* in *Carliſle*. The *Quakers* take it very ill to ſuppoſe that *Jeſuits* cou'd Preach among them undiſcover'd, tho' but for once: Yet *Witches* have done it 20 years together. And their *Infallibility* in *Diſcerning* no whit abaſhed! But when any one ſpeaks againſt it, they cry out, what! Will you deny the *Infallibility* of the *Spirit*, or the *Spirit's Teachings!* Madly ſuppoſing that every *Imagination* which comes into their Deluded Minds, is the certain *Inſpiration* of the *H. Ghoſt*. Nay, often miſtaking the very *Poſſeſſions* of the *Devil*, for the Motions of *God's Spirit*; as the *Poſſeſs'd Men* before mention'd, and the *Murderous Witches* did themſelves Believe, and wou'd have perſuaded others; and did perſuade the other *Quakers*, for a long time, till diſcover'd by others. For all others have a better *Spirit of Diſcerning* than the *Quakers*, who pretend moſt to it: For others have their Judgment more clear, not Prepoſſeſs'd with *Enthuſiaſtick Blindneſs*; and therefore ſee the Beginnings and Tendings of the *Quaker Enthuſiaſm*; and have all along told them what it wou'd come to: While the *Quakers* were deluded by it, as they muſt confeſs, paſt all help of Excuſe, in theſe *Quaker Witches* whom they admitted as *Preachers* among them, for ſo many years together; and in the other Perſons Notoriouſly *Poſſeſs'd* by the

Devil;

Devil; and in all those whose *Personal Failings* have been as Notorious; and in all their now *Separatists*, and those formerly, while they stay'd among them. And all and ever one of these had the same *Pretences*, and the same *Arguments* and *Proofs* for the *Spirit*, as any other *Quakers*: And the *Quakers* wou'd have thought it as great *Blasphemy* to have oppos'd this *Pretence* in these *Deluded* Persons, and a Ridiculing of the *Teachings* of the *Spirit*, as they think such an opposition is to themselves now. Nay, they did think so, while these Persons stay'd among them, and call'd it so, in those who oppos'd them, which is a full Demonstration that they mistook the *Spirit* of the *Devil* for the *Spirit* of *God*, that they mistook it so in others, they cannot deny; and why may they not so mistake it in themselves? For those others in whom they were mistaken, did as much Believe themselves in the Right, as these do now; and cou'd give as much Proof of it: And therefore these may be mistaken as well as they. Nay, of all Men, are most mistaken, who have made *Witches* their *Preachers*, and taken them for *Saints*; which is literally *Satan Transform'd into an Angel of Light*. And surely they who *Believe* him, must be *Led* by him.

SECT. XXII.

What ſort of Enthuſiaſm *or* Inſpiration *is own'd by the* Church *of* England.

THE word *Enthuſiaſm* ſignifies *Inſpiration*; and may mean a *Good* as well as an *Evil Inſpiration*. Tho', from the frequent Falſe Pretences to it, it is generally us'd in the worſt Senſe. Therefore to cut off any Miſtakes upon this Account: And becauſe theſe poor miſled *Quakers*, and other *Enthuſiaſts* among us, are made to believe that the *Church* of *England* does wholly throw off all *Inſpiration* of the *Holy Spirit*, and reſts only on their *outward Forms*; I will here briefly ſet down the *Doctrine* of the *Church* of *England* in this Point, and ſhew what ſort of *Inſpiration* She allows; and what it is which ſhe rejects.

I. She conſtantly Teaches, That all the *Saving Graces* are wrought in our *Hearts* by the *Inſpiration* of the *Holy Ghoſt*: Inſomuch that, of our ſelves, we are not able ſo much as to think a good Thought: And that this *Inſpiration* is as neceſſary to our Fructifying, or bringing forth *Good Works*, as the Influence of the *Sun* is to the Earths bringing forth of her Fruits. That whatever may bear the appearance of *Good Works* in us, and is not wrought by this *Inſpiration*, is not *Good*, nor Acceptable

to

to God. As it is expreſs'd in our 13th *Article*.

Works done before the Grace of Chriſt, and the Inſpiration *of his Spirit, are not pleaſant to God—— Yea, rather for that they are not done as God hath Willed and Commanded them to be done, we doubt not but they have the Nature of* Sin.

What fuller can be ſaid for the neceſſity of this *Inſpiration?* And if the *Quakers* will have this call'd, *The Light within*, we will not Diſpute with them about a *Word*, it is the *Thing* and *Meaning* that we Contend for.

This is the conſtant Tenor of all our *Prayers*. *Almighty God, who ſeeſt that we have no Power of our ſelves to help our ſelves, keep us*, &c. *And becauſe— we can do no good thing without thee——— Who ſeeſt that we put not our Truſt in any thing that we do——— We humbly beſeech Thee, that as by thy ſpecial* Grace *preventing us, Thou doſt put into our Minds good Deſires, ſo, by thy continual Help, we may bring the ſame to good Effect-- That, by Thy Holy* Inſpiration, *we may think thoſe things that be Good——— Grant us by Thy* Spirit *to have a Right Judgment, in all things*. &c,

Second Sunday *in* Lent.

Firſt Sunday *after* Trinity.

Sexageſima.

Eaſter-day.

Fifth Sunday *after* Eaſter.

Whit-Sunday.

And in *The Ordering of Deacons*, this is the first Question Demanded by the *Bishop* from those who are to be Ordain'd. *Do you trust that you are* **Inwardly** *moved by the* **Holy Ghost** *to take upon you this Office* —— *Do you think that you are truly called according to the Will of our Lord Jesus Christ*, &c. The same is Demanded in the *Ordination* of *Priests* and *Bishops*. And the words of *Consecration* of a *Bishop* are, **Receive the Holy Ghost**, *for the Office and Work of a Bishop in the Church of God.* And the Hymn *Veni Creator Spiritus* is Sung.

Come Holy Ghost our Souls **Inspire**,
And lighten with Cœlestial Fire, &c.

And according to this we Pray that God wou'd *Cleanse the Thoughts of our Hearts by the* **Inspiration** *of his Holy Spirit.* That he would *Prevent* and *Further* us, *in all our Works*, And that *of his only Gift it cometh, that we do unto Him True and Laudable Service.* Nay, not only our *Works* or *Prayers*, but that our very **Desire** *to Pray* is his Gift. We Pray for Persons to be Baptized, that God wou'd *Wash them and Sanctifie them with the Holy Ghost.* And our *Catechism* teaches, *that we are not able of our selves to walk in the Commandments of God, and to serve Him, without*

First *Collect* in the *Communion Service.*

Last Collects.

13th *Sunday* after *Trinity.*

3d *Sunday* after *Trinity.*

Baptism.

1st Collect.

Catechism.

without His ſpecial Grace. And laſtly (for I muſt Tranſcribe our whole *Liturgy* to name every place where the *Inſpiration* of the *Holy Ghoſt* is Witneſſed, and Prayed for) thus the *Biſhop* Prays for Perſons to be *Confirmed. Strengthen them, we beſeech Thee, O Lord, with the Holy Ghoſt the Comforter, and daily increaſe in them Thy manifold Gifts of Grace;*

the Spirit of Wiſdom and Underſtanding; the Spirit of Counſel and Ghoſtly Strength; the Spirit of Knowledge and true Godlineſs; and fill them, O Lord, with the Spirit of Thy Holy Fear, now and for ever. Confirmation.

Here is an Enumeration of the Principal *Gifts of Grace* for which we Pray: And in the *Exhortations* before the *Communion*, it is earneſtly Inculcated upon us, that if we be not thus *Spiritually* prepared, all the Outward *Ordinance*, will avail us nothing: *For otherwiſe* (as it is there worded) *the Receiving of the Holy Communion doth nothing elſe but encreaſe your Damnation.* And there is not one *Book of Devotion* us'd among us, that does not tell us the ſame. That the *Inward* is the *Soul* of *Religion*; without which, the *Outward* part is but a Dead *Carcaſe*, and *ſtinks* before God: And that the *Inward Purity* of the Heart, cannot be wrought but by the *Operation* of the *Holy Ghoſt*, who is the only Author of all Holineſs. So exceedingly groundleſs is that miſtaken Prejudice taken up againſt the *Church* of *England* in this point; that I do not believe there is one Man to be found in our Communion ſo Ignorant, or ſo ill Taught, as to think the *Outward* Performance

formance can make us accepted with God, unleſs the *Inward* does go along with it. And if the *Quakers* or any other thought that we too much neglected the *Inward*; their *Admonitions* and *Example* wou'd have been well receiv'd; but not to accuſe our *Doctrine*, as denying *Inſpiration*: For this *Doctrine* of the *Inſpiration* of the *Holy Ghoſt*, is the *Alpha* and *Omega* of our *Religion*; I have ſhewn it in our Offices of *Baptiſm*, *Confirmation*, and *Holy Orders* of *Biſhop*, *Prieſt* and *Deacon*. In our *Catechiſm* and *Common-Prayers*. And, to all who are acquainted with theſe, I have taken very needleſs pains; at leaſt they might think that one Quotation or two had been ſufficient: But I have enlarg'd for the ſake of theſe *Quakers*, and other *Enthuſiaſts*, who are poſſeſs'd with the moſt Falſe and Violent Prejudices againſt our *Doctrine* and *Worſhip*; and then are ſtrictly forbidden ſo much as to look into our *Liturgy*, *Articles*, or *Homilies*, whereby to undeceive themſelves; and are led in as *Blind* and *Implicit* a *Faith* in their *Leaders* as any is to be found in the *Church* of *Rome* it ſelf,

If they think I have wrong'd them, let them then be perſuaded to Read, and Judge as they ſhall find. And for this particular Subject we are now upon, of *Enthuſiaſm*; as to what ſort of *Enthuſiaſm* is *allow'd*, and what *Cenſur'd* in our Church, beſides our *Homilies* and *Liturgy*, I recommend to their ſerious Peruſal, Dr. Hammond's *Poſtſcript concerning New Light, or Divine Illumination*, which is added to his *Annotations upon the New Teſtament*. And

that

that Excellent Sermon of Dean *Hicks*, called, *The Spirit of Enthuſiaſm Exorciſed*, Preached before the *Univerſity* of *Oxford*, the 11th of *July*, 1680.

Now, this ſort of *Enthuſiaſm* or *Inſpiration* which is *allow'd* and *own'd* in our *Church*, it is full as much as any *ſober Quaker* can mean by the *Light within*. Which therefore, in this Senſe, is not *Diſowned* but *Avowed* by us. And as much ſtreſs is laid upon it, as they can reaſonably deſire. It is made *Neceſſary* to every *Good Work* and *Thought*: And the *Cauſe* of all the *Good* that is in us. And we are directed to it, to *Follow* and be *Guided* by it; and are aſſur'd that it will lead us to all *Truth* that is requiſite and neceſſary for our Eternal Salvation. It is this which opens the *Scriptures* to us, and our *Underſtandings* rightly to apprehend the true Senſe and Meaning of Them; and which inclines our *Will* to *Love*, and duly to follow the *Divine Precepts* therein Commanded.

If any *Quaker* (as I am confident all that are in the leaſt ſober-minded Will) ſay that this is all they mean by their *Light within*; then where is the Difference? Why do they break off, and ſeparate from our Communion upon the pretence of the *Light within*, wherein we agree with them? What Reaſon have they to Cenſure ours, and all other *Miniſtries* but their own? as Mr. *Penn* ſays, in his *Preface* to *Fox's Journal*, p. 38. *We have ſeen* (ſays he) *the Fruit of* All other Miniſtries *by the few that are turned from the Evil of their Ways.*

Firſt,

First, This is a very bad Argument: For Mens being Evil, may proceed from their own Perverſeneſs, and not from the Fault of the *Miniſtry*. We find but few that were Converted by the Miniſtry of *Chriſt*, in all his Life-time, *Acts* i. 15.

And, by Mr. *Penn*'s Conſequence, this muſt be charg'd upon the *Miniſtry*, and as a Proof that it was not Good: And to juſtifie rather the *Miniſtry* of *Theudas*, *Acts* v. 36, 37. who got about 400 to follow him; and *Judas* of *Galilee* drew away *Much People*.

But *Secondly*, This is a moſt Uncharitable Preſumption, and the Height of *Spiritual Pride*, to Condemn All the World but themſelves. While they cannot deny that there are many in other Communions of *Sober*, *Honeſt*, and, to all appearance, *Religious* Converſation. But that is no matter! It is all *Formality* in them! The *Quakers* only have the *Spirit*, and truly follow its *Inſpirations*, or the *Light within!* Therefore Mr. *Penn*, in the ſame Page of his *Preface*, Cenſures ours (with others) as *A Dry* Doctrinal Miniſtry--- *That can reach but the Ear, and is but a* Dream *at the beſt*. And p. 21. *They* (the many *Miniſtries* in the World) *declare of* Religion, *ſay many things true, in words, of* God, Chriſt, *and the* Spirit, *of* Holineſs *and* Heaven, *&c. But which of them All---ever directed a Man to a* Divine Principle, *or* Agent, *placed of God in Man, to help him*, &c.

I Anſwer, *which of them has not?* Not one that I know of. Did any ever yet deny *The Candle of the Lord, ſearching the Inward Parts?* Prov. xx. 27. I have ſufficiently Vindicated the *Church* of *England* in this. And the *Sects* amongſt us, (*Presbyterians*, *Independents*, *Anabaptiſts*, and all the way down to *Muggleton* himſelf, have ſet up upon great Pretences to the *Spirit*. But Mr. *Penn* ſays, that is only *in Word*, none *Feel* or *Experiment* the **Power** of the *Spirit* but the **Quakers**! And being *Infallible*, we muſt take their *Word!* As likewiſe, *That it is plainly poſſible for one that hath received the Word of the Lord, to* **Miſs** *in the* **Diviſion** *and* **Application** *of it.* Penn Ibid. p. 39.

Which is a very pertinent Caution Mr. *Penn* beſtows upon his *Beloved* and *much Honoured Brethren* that are in the Exerciſe of the *Miniſtry* among the *Quakers*.

And if they may *Miſs*, how do we know, but they have *Miſs'd?* How did he know they cou'd *Miſs*, but by their having *Miſs'd?* And how does this *Miſſing* conſiſt with *Infallibility?* Such *Infallibility* as they ſet up (*Sect.* VI.) and Mr. *Penn*, in this ſame *Preface* p. 36. *For being quickned by it* (ſays he, that is, by the **Light within**) *in our Inward Man, we cou'd* **Eaſily** *Diſcern the Difference of things, and* **Feel** *what was* **Right** *and what was* **Wrong**, *and what was* **fit**, *and what* **not**, *both in Reference to* **Religion**, *and* **Civil Concerns.**

Here

Here is an *Infallibility* of as large a *Latitude* as can be desir'd! It is both *Spiritual* and *Temporal*!

And yet it may Miss in the *Division* and *Application* of *The Word of the Lord*! And be nothing the less *Infallible*!

But will they give no Body leave to Miss but themselves? Must We be *Conjurers*, and They *Apostles*, and all for our Missing? Is their Missing too *from the Mouth of the Lord*? If not, then *George Fox* has pronounc'd them all to be *Conjurers*! Even Dear George! *Thou who excellest them all*———

II. I have shewn what *Inspiration* or *Enthusiasm* is own'd in *our Church*; which is that of *Sanctifying* and *Saving Graces*. I come now to speak of that *Enthusiasm* which is *Extraordinary* and *Miraculous*, such as the *Gifts* of *Tongues*, of *Prophecy*, and *Miraculous Cures*, *&c.*

And these *Miraculous Gifts*, as they are of much less Value to us than the *Saving Graces*, so are they not greatly to be *Coveted*, or *Pray'd* for: We must be wholly *Passive*, in this Case, and leave it altogether to the *Wisdom* of *God*, when, where, and How to bestow of these. But to pretend *Falsly* to any such *Gifts*, is down-right *Diabolical*, it is Express *Blasphemy* against *God*; and by His Law, to be Punished with *Death*.

See Enthusiasm Exercis'd *before Quoted.*

All

All ſuch *Enthuſiaſm* or *Inſpiration* is moſt certainly from the *Devil*. And therefore we muſt be well aware of it; and examine all ſuch Pretences diligently; and having detected *Falſhood* in them, to oppoſe them with all *Zeal*, to *Cry aloud*, and give the World warning of the *Spirit* of *Deluſion* broken looſe among them.

And there can be no *Neuters* in this War. Whoever can be *Patient* to ſee the *Name* of *God* thus *openly* and *preſumptuouſly* Blaſphem'd, is no *Chriſtian*! has no *Zeal* for *God*, nor *Love* for the *Souls* of *Men*; but is ſuch a *Latitudinarian-Laodicean* as *God* will *Spue out of his Mouth*.

Had the *Quakers* pretended to never ſo great *Talents* in *Sanctifying Graces*, tho' greater than they had, they ſhou'd not have been oppos'd by me: Becauſe I wiſh to them, and to all Men, much Greater than they have, and † [redacted] Encreaſe of them. daily

But when I found them pretend to *Miraculous Gifts*, and, upon this *Fund*, to ſet up *Schiſm*, and Seduce *Multitudes* from the *Peace* and *Unity* of the *Church*; and Introduce *Damnable Hereſies*, I thought it an Unpardonable Sin any longer to forbear to warn others, and ſeek to undeceive the Poor and Simple ſort among them, who are led blindly in their Snares. The Lord Reſcue them, of his Infinite Mercy. *Amen.*

If

If *G. Fox* had ſet up for the greateſt *Zeal* towards God, and to the moſt Extraordinary *Impulſe* of *Spirit*, and *Experiences* (the then *Cant*) of God; and that, upon this Pretence, he had been carry'd even to *Exceſſes*; much might have been allowed to ſuch a well-intended *Zeal*, tho' not according to *Knowledge*. But in his *Journal*, p. 83. he deſpiſes ſuch a low Diſpenſation, which he turns over to the *Prieſts*, as he calls them, who Diſputed againſt him. *One of them* (ſays he) told me, That *He cou'd ſpeak his Experiences, as well as I.* But *I told him*, Experience *was one thing: But to go with a* Meſſage, *and to have a* Word *from the* Lord, *as the Prophets and Apoſtles had and did; and as I had done to them; this was another thing: And therefore I put it to them again*; Cou'd any of them ſay, he had ever had a Command or Word from the Lord Immediately at any time? Thus he.

And here can be no miſtake. Becauſe he puts the Diſtinction himſelf, betwixt *Immediate Revelation*, and *Inward Impulſes*, thoſe ordinary *Aſſiſtances* or *Inſpirations* which Good Men *Experiment* of the *Holy Spirit of God*, in their *Studies* and *Meditations* upon the *Holy Scriptures*, their *Preaching*, *Praying*, and other *Means of Grace* which God has appointed. Such *Experiences* the *Prieſts* own'd to *G. Fox*. But he pretended to further, that is, to Immediate Command from God, to go with ſuch a *Meſſage*, &c. as the *Prophets* and *Apoſtles* had. Not a mediate Command, by the Mediation of the Uſe and Knowledge of *Scripture*,

Scripture, *Preaching*, *Praying*, or any *Human Means*; but Immediately, without help of *Scripture*, or any thing else, from God Himself, as when He spoke to *Abraham*, or any of the *Prophets* or *Apostles*. If *George* had pretended only to have Reason'd with us out of the *Scriptures*, we cou'd have born with him.

If Mr. *Penn* had contented himself to have told us of his great Knowledge in the *Scriptures* (not to give us *New*) to have Celebrated him for a Thousand *Virtues*, or for his *Learning*, or any other *Natural* or *Acquir'd* Abilities; He shou'd have Peaceably Enjoy'd all these *Trophies* (however deserv'd) for any Pains I had taken to the contrary.

But when *p.* 29. of his *Preface*, Mr. *Penn* wou'd persuade us that this *Fox* had *Outward Revelations*, and *Visions* from God, upon a *very high Mountain* in *Yorkshire*, and there had his Commission given by God, to go to the *North*, &c. This obliges us to look more narrowly into the Matter. For there is no Medium left, by this, but either that all *these Nations*, and all the *World*, (to whom he directs some of his Papers) are *Fighters against God*, or not submitting to his Message by his *Prophet Fox*; Or otherwise, that this *Fox* was a *Wizard*, possess'd with the *Devil*; and that all are Deluded *Fanny*, who follow him, or wou'd Recommend him.

Pendle Hill. See *Fox's Journal*, *p.* 72. of a *Great People*, [illegible] *Rivers side*. &c.

And when all this is but the *Preface* to pretended *Miracles*, Exhibited in his foolish *Legend* of a *Journal*, as *Vouchers* of his *Mission*!

When *Miraculous Gifts* are not only aſcrib'd to *G. Fox*, but to the Rabble of theſe *Quakers*, whom Mr. *Penn* (ibid. *Sect. X. p.* 23.) compares to the *Ancient Prophets*; and tells us of their *Prophecies*, particularly of the Plague and Fire of London, *in expreſs Terms* (ſays he) *and likewiſe Particular ones to divers Perſecutions* (I ſuppoſe it ſhou'd be *Perſecutors*) *which accordingly overtook them, and which were very Remarkable in the places where they dwelt; and in time they may be made Publick for the Glory of God.*

But, Mr. *Penn*, This wou'd be the beſt time. For one *Prophecy*, before it be fulfill'd, is worth *Twenty* that are *Publiſh'd* afterwards.

Beſides, People will be apt to ſay, that you Pick and Chooſe out of your Regiſter of *Prophecies*; and, having many (*Moſt*, if not *All*, Curſes and Judgments) ſome muſt likely happen, or towards it, and that you give us only them; but throw all thoſe that miſcarry behind the Door.

And ſome may ſuſpect even *Forgery*, that *Prophecies* are Coin'd after the *Facts* come to paſs.

Therefore, to obviate all theſe Objections, and to prevent the deceiving of after-Generations, who may not be ſo well able to Examine into matters of Fact, ſaid to be done long before their time, it is deſir'd that

Mr.

Mr. *Penn* wou'd *Now* Publish his *Register* of *Quaker-Prophesies*, or for ever after hold his Peace.

But we must take them as he pleases to give them; and by what he has told us, we may guess at the rest. He names *Prophesies* of the Plague and Fire of London, *in expres Terms*. And there he leaves us in the General, but tells not, *who*, *where*, *when*; that is reserv'd for after-Ages, when there shall be none alive to disprove it.

But notwithstanding it is fair in us, freely to own what is come to our Knowledge, tho' the Modesty of the Persons concern'd, might let it sleep in *Generals* unexamin'd.

Be it known then unto all Men, That one *Solomon Eccles*, a Quaker *Preacher* and *Prophet*, did go *Naked* through *Bartholomew-Fair*, the Year before the *Fire* of *London*, with a Pan of Fire upon his Head, warning the People to Repent, *&c.*

But it must likewise be known, that there is not a *Year*, hardly a *Month* wherein some *Quaker* or other is not going about our Streets here in *London*, either *Naked*, or in some *Exotick* Figure, Denouncing Woes, Judgments, Plagues, Fire, Blood, and Famine. [*And it was never more likely that some, or all of these may be coming towards us*] nay so frequent are these *Quaker-Prophets* amongst us, especially in *Curses* (wherein they wholly Deal) that there is not a *Bill of Mortality* wherein many of their *Prophesies* are not Fulfill'd. But nothing of a *Publick Calamity*, of any

ſort can come, but what is Beſpoke, and claim'd by hundreds of them.

But if the *Quaker Prophets* knew ſo particularly of the *Fire* of *London*, how came it to paſs, that they were not better provided againſt it? For it is well known that the *Quakers* in *London* did ſuffer as much by the *Fire*, as the reſt of their Neighbours, and were as much *Surpris'd* by it. As themſelves have confeſs'd.

But worſe than all this. When *Thomas Ebbit*, another *Prophet* of theirs, came out of *Huntington-ſhire* to *London*, a Day or two before the *Fire* (as a *Quaker* tells us the Story) to warn them of it; the *Quaker Sanhedrin* of their *Elders* at *London* took him to task, and having Examin'd his *Gifts*, rejected him and *did almoſt perſuade him that it was a* Deluſion. As that *Quaker Author* words it. And ſo refuſing to take warning, they ſhar'd with others in that Judgment.

Tyranny *and* Hypocriſie Detected, 1673. *Sect.* 16. *p.* 38.

But now as to *Solomon Eccles* (who, I ſuppoſe, is the *Prophet* Mr. *Penn* points at) I refer the Reader, for a Taſte of his *Prophetick* Talent, to what is before ſaid of him, *p.* 52.

But Mr. *Penn* has liberty to produce any other *Prophet* he thinks fit, upon this occaſion. And he ſhall have a fair Hearing.

In the mean time, let all Impartial Men judge betwixt that *Sober* and *Chriſtian Enthuſiaſm* which is *Profeſs'd*, *Taught*, and *Pray'd for* in the *Church of England*: And that *Mad* and

and *Blaſphemous Enthuſiaſm*, which is ſet up amongſt the *Quakers*, to give forth *Pretended Prophecies*, and vent the greateſt of *Deluſions*, in the *Name* of the *Lord*.

SECT. XXIII.

An Impartial Compariſon between Fox, Muggleton, *and* Oliver's Porter. *Wherein is contain'd* Fox's *own Account, How he came by his* Inſpiration.

COmpariſons, in ſome Caſes, are odious. But when they are *Juſt*, they Set things in the cleareſt Light: And we judge moſt Impartially of our own Faults, when we ſee them Reprehended in another. For this Reaſon I have pitch'd upon this Compariſon, and began with it in the *Introduction*, p. 5. and will conclude this laſt *Section* with it, to ſhew the *Quakers*, that their Pretence to *Inſpiration* is built upon no better or other Foundation than theirs whom they moſtly Condemn, and whoſe *Madneſs* is apparent to all the World. That if they be not able to ſhew any better *Plea* or *Authority* (as hitherto they have not) for their *Separation* from the *Church* than *Muggleton* or the *Porter* have done, they wou'd ſeriouſly bethink themſelves, and Return. And to begin with what they moſt Value

themſelves upon their Gift of *Prophecy*, and even of the *Fire* of *London*, upon which Mr. *Penn* lays ſo great a ſtreſs, and makes Particular inſtance, as above, this is to let him and others know that none of their *Prophets* told more expreſly of the *Free* of *London*, than did *Oliver*'s *Porter*; and Great notice was taken of it; and I can produce thoſe who heard him *Proclaim* it *Publickly*: That is, General Threatnings of *Fire*, &c. He knew as little as the others; but when the *Fire* happened, then theſe General Sayings of his and others were thought of; and who pleas'd might think them *Prophets*.

Here let me intercede for a litlte Acquaintance of mine, and one very well known to Mr. *Penn*, that he may not be forgot, nor loſe his Place in this *College* of the *Prophets*. And he ſhall produce as good Vouchers for his *Gift* of *Prophecy*, eſpecially in *Curſing*, as *G. Fox* himſelf, or any *Quaker* ever was in *England*. His Name is Lodowick Muggleton! Who Pronounc'd a Curſe againſt ſeveral *Quakers* by Name, ſome of whom (*Joſ. Coale* was one) died ſoon after. Which he attributed to the weight of his Curſe, and urges as a Proof of his *Prophetick Spirit*. and it was as good a one as that which *G. Fox* tells in his Journal, p. 488. That Baron *Weſton* died ſoon after he had fallen into a great Rage againſt *Me*, ſays *G. Fox*: But *Muggleton* has many ſuch *Miracles* to ſhew, and is a Liberal *Curſing Prophet*, next to the Great *Fox*, who muſt always

ways have the Preheminence. But *Muggleton* Claims the *Second Rank* of *Worthies*.

And one of his *Disciples* told me, that they had a *Register* of his *Prophesies*, which in due time may be made Publick.

I. He got his *Inspiration* about the same time with *George Fox*; and both equally Qualified. *Fox*, a *Journy-Man* to a *Shoo-maker* (which Mr. *Penn* does not mention, but makes him keep *Sheep*, as a just Figure of his after Ministery and Service.) And *Muggleton* a *Taylor*: And as they were equal in their *Endowments*; so the ground and occasion of their *Enthusiasm* was the same. That is, Despair.

Preface to Fox's Journal, p. 29.

For so *G. Fox* tells of himself, in the beginning of his *Journal*, p. 3, 4, 5, 8, *&c.*

And I had it as to *Muggleton*, from his own Mouth, long before *Fox*'s *Journal* was Printed.

And their Case was so exactly the same, that when I read the *Journal*, it seem'd a very Repetition of *Muggleton*'s Story, as he told it to me.

They were both so deeply seiz'd with *Despair*, that, like the *Possessed Man* in the Gospel, they forsook all Human Conversation, and Retir'd into *Desarts* and *Solitary* Places, where they spent whole Days and Nights alone.

And *Fox* tells p. 5. That when *Physick was* Prescrib'd him for this, and *Bleeding*, they cou'd not get one *Drop* of *Blood* from him either in *Arms* or *Head* (tho' they endeavour'd it) *My Body* (says he) *being, as it were, dry'd*

up with Sorrows, Grief *and* Troubles, *which were ſo great upon me, that I cou'd have wiſh'd, I had never been born.*

This was the firſt Inſtance we find of a *Prophet*, who ſubmitted to be Cur'd of his *Inſpiration* by *Phyſick!*

But in this ſad Condition, and *Rack* of *Soul*, he (and *Muggleton*, as he told me) wander'd about to ſeveral *Prieſts* and *Profeſſors* (as he called them) *ſeeking Reſt*, ſome Relief from his *Deſpair*; but *finding none*, no Advice that cou'd eaſe his *Tortur'd Mind!* he (as *Muggleton*) concluded the Fault to be in his *Phyſicians* (who themſelves had run into *Schiſm* upon Pretence of their own *Enthuſiaſm*, and now read their *Sin*, in their *Puniſhment*) and therefore return'd to his Houſe, whence he had come out, his own *Diſorder'd* and *Diſtracted* Mind. *And* (as he tells us, p. 8.) *when all Hopes in them, and* [for their ſakes] *in all Men was gone, ſo that I had nothing* (ſays he) *outwardly to help me, nor cou'd tell what to do* —— In this moſt *Diſmal* of all Conditions, quite over-run, and given up to Deſpair (the Blackeſt Fury in Hell) no wonder his *Brain* was *turn'd*; (Deſpair in that height, is downright *Diſtraction*, and the greateſt *Spiritual Madneſs*) in this *Lamentable* State, the leaſt glimpſe of *Comfort*, the ſmalleſt *Reſpite* from theſe *Intolerable Pangs* ſeem'd *Heaven* and *Paradiſe* to him. *Now was I come up in the Spirit* (ſays he) *through the* Flaming Sword, *into the* Paradiſe of God.

Journal p 17.

All

All things were New, and all the Creation gave another smell unto me than before, &c.

This does lively expreſs the *Mad Joy* which a *Deſpairing Soul* does find in the leaſt *Shadow* of *Relief*, in one *Drop* to cool a *Flaming Heart*! And then *Fox* being *Prodigiouſly* Ignorant, took every new *Thought* that came into his Mind (tho' *common* to almoſt all the reſt of Mankind) to be no leſs than *Immediate* Divine *Inſpiration*; that this was the very *Voice* of the *Lord* to him, that thus *The Lord* had ſpoken to him, as he *Blaſphemouſly* boaſted, in things, which every body of *Common Senſe* knew as well as he: But his *Ignorance* made him think it a *Secret* to all Human kind; and the very *Thought* of it was worthy to denominate him a Prophet *ſent from God*; and Exalted him to the height of *Spiritual Pride*; and many other *Devils* entering in with him, to his Houſe ready fitted to receive them, his *Poor*, *Ignorant* and *Deluded* Heart, his *laſt ſtate* became worſe than the *firſt*.

Thus p. 5. He tells as a wonderful *opening* (to repeat his *Cant*) which *The Lord* gave to him; and ſets it down as moſt Extraordinary Diſcovery, no leſs than *Miraculous* in Magnificent manner. Thus: *About the beginning of the year 1646.* (ſays he) *as I was going to Coventry, and entering towards the Gate, a Conſideration aroſe in me, how it was ſaid, That* All Chriſtians are Believers, *both* Proteſtants *and* Papiſts, *And the Lord open'd to me, that if all were* Believers, *then were all* Born of God. Here was a mighty Diſcovery!

At

At another time (he goes on) *as I was walking in a Field, on a* First-day *Morning, The Lord* opened *to me,* That being Bred at Oxford *or* Cambridge was not enough to Fit and Qualifie Men to be Ministers of Christ: *And I* Stranged *at it, because it was the* Common Belief *of* People. *But I saw it clearly, as The Lord* opened *it to me; and was satisfy'd; and admir'd the Goodness of the Lord, who had* opened *this thing unto me that Morning.*

Now this Extraordinary *Opening*, which this *Cunning Fox* so *stranged* at, because, as he thought, it was the *Common Belief* of *People*, was never the *Belief* of any one Man in the World, that was not in a Fit of *Distraction* as great as *Possess'd* him, or his Neighbour *Muggleton*.

For did ever any Man, in his right Wits, say, *That being Bred at* Oxford *or* Cambridge, *was* enough *to make a Man fit to be a Minister of Christ?* Then cou'd no *Bishop* refuse to *Ordain* any Man that was Bred at *Oxford* or *Cambridge*. It is true, That *Learning is a Great*, and (without *Miraculous* Endowments, such as were given to the *Prophets* and *Apostles*) a *Necessary* Qualification to fit a Man to be a *Minister* of *Christ*, so as to be able to Discharge his Office with *Profit* and *Advantage* to his *Flock*: And such *Learning* is generally to be had at *Universities* and *Schools*; and if this *Cobler* and his Brother *Botcher* had been Bred at *Cambridge* or *Oxford*, in all Probability, the Nation had been freed from both these *Mad-Men*. They had not been so *Mad*, so sottishly *Ignorant*, as to take

take the *Commonest Notions* in the World for such *Wonders*, such *Supernatural Revelations*; and to have Magnify'd themselves above all Man-kind, for what all Man-kind knew better than they did.

Fox had never Recorded it as such a wonderful *opening*, what he tells p. 6. *At another time* (says he) *it was* opened *in me*, That God who made the World, did not dwell in Temples made with Hands. And *this at the first* (says he) *seem'd a strange Word. Mighty strange! Fox*, it seems, did not know before but that God Dwelt in a *Church*, as a Man does in a *House*, so as to be lock'd up, and to be no where else when He was there! This is a worthy Man to make a *Prophet* of! And these are Notable *Discoveries* that he has made! And such are all his *Discoveries*; all his *New Light*. Even this *Fundamental*, *Distinguishing Principle* of the *Quakers*, of *The Light within*, that is, as all the *Sober* of them do *Now* pretend to explain it, and say that *Fox* himself meant no more by it, than that we are not only to look to *Christ* without us, and, by a meer *Historical Faith*, to Believe that He *Died*, *Rose*, &c. for us; But that we must receive the *Influence* of His *Holy Spirit*, within us, in our *Hearts*; and that this is it which does *Enlighten* and *Sanctifie* us, *&c.*

And this no *Sober Christian* ever yet did deny. So that, if this be all they mean by it, *Fox* brought no New *Principle* into the World; no more than all the *Christian World* knew and believed. Only he was *Ignorant* of that: And his

his own *Groſs Ignorance* is all that he has Diſcovered to us.

But he, being thus prepar'd, came at laſt to be fully *Poſſeſs'd* with the *Spirit* of *Enthuſiaſm*; and whatever Roving *Imagination* (which is ſtrongeſt in *Mad-Men*) took place in his Head; He did *Dictate* it forth as the *Immediate Command* of *God*; And perhaps (for who knows the Length which Extravagant *Madneſs* may run!) Might come at laſt to Believe himſelf.

When the Lord (ſays he, p. 24.) *ſent me forth into the World, He forbad me, To put off my Hat to any* ——— *And I was required to Thee and Thou all Men and Women.*

Such Hideous Stuff is all the reſt of that *Journal!* And perhaps when *Muggleton* is dead, ſome of his Diſciples, may, after this Example, give us a *Legend* of his *Miſſion*, *Life*, and *Miracles:* Which will be nothing behind this of his *Colleague* for: For he began in Black Deſpair, as the other; and both carry'd it on with the moſt *Ignorant* and *Wild* Enthuſiaſm that, it may be, was ever heard of.

II. There was a third *Prophet*, of the ſame *Craſs*, who might have gain'd as many *Proſelytes*, and been as Famous in his Generation, as either of theſe, but that he was hindered from *Travelling*, by the Temptation of a very Convenient and Proper Lodging provided for him in *Moor-fields*. His *Education* and *Accompliſhments* were equal to the others; but he came to greater *Preferment*; He was by *Profeſſion* a *Porter*, to which he was advanc'd in

Oliver's

Oliver's Court; where having learn'd to *Cant*, in the then *Mode*, he Commenc'd an *Enthusiast Preacher*, and (as *Fox*) never *Recover'd* to the day of his Death. He cou'd Quote *Scripture* as *Fast*, and to as little *Purpose*, as either *Fox* or *Muggleton*: Nor did he want his *Disciples*.

I was one day making a Visit to him, with the rest of his Collegiates; and upon a Grass-Plat before his Window, which was the End-Room of the Buildings next the *Postern*; I saw some Women, very busie with their *Bibles*, turning to the Quotations, as he *Preach'd* to them out of the Window; and they did Sigh and Groan, and shew'd as strong motions of Devotion as cou'd be seen at any *Quaker Meeting*. I thought indeed they had belong'd to the *Family*; and told the Keeper, that he ought not to dispose of these so near one another, but shou'd separate that *Preacher* and his *Congregation*, because they fed one anothers *Madness*: But he told me that he had Charge of none but the *Preacher*; and that there often came Persons to hear him Preach, and won'd in many hours under his Window, with great signs of Devotion.

This gave me the Curiosity to speak to one of these *Women*, a Grave Sober-like *Matron*, and I ask'd her, what she con'd Profit by hearing this *Mad-Man*? She, with a *Compos'd Countenance*, and as *Pitying* my *Ignorance*, Reply'd, That *Festus* thought *Paul* was *Mad*. Which made me Reflect, that there were several sorts of *Madness*; and what ill luck some *Mad Folks* had to be *Clos'd up*, whilst others went *about the Streets*.

This

This, and not *Prisons*, had been the proper *Lodgment* for *Fox* and *Muggleton* (who boasts too of his Sufferings) as well as *Oliver*'s *Porter*.

III. But (if there con'd be any *Diversion* in *Madness*) it wou'd make one *Merry*, to behold the *Civil War*, as there was constantly betwixt *Oliver*'s *Porter*, and the other less *Mad Man*, who call'd him *Mad*, and he call'd them *Wicked* and *Prophane*, and Pronounc'd *Curses* against them *In the Name of the Lord*, for Despising his *Gifts* and *Mission*; so do the *Quakers* and *Muggletonians* Curse one another bitterly; and call one another *Serpents* and *Sorcerers*. I have heard a *Quaker* say, that *Muggleton* deserv'd all that he met with, that is, *Newgate*, *Pillory*, and his *Books* burn'd; because, said the *Quaker*, he was a *Deceiver* of the *People*. And *Muggleton* says the same of them, and that *Fox* met better Treatment than he deserv'd. And the Authority of the one is as good as the other. And there we leave them.

IV. But this I must say, that *Muggleton* sticks truer even to *Fox*'s *Principle* of *Enthusiasm*, than either *Fox* himself or his *Followers*. For *Fox*'s *Chief* and *Only* Principle was *at first*, to Direct Men to the *Inward Anointing*, and that *They needed no Man to teach them; but as the Anointing teacheth them*. Therefore that they shou'd *come off from all Mens Teaching unto God's Teaching*: For that *God was come to Teach His People Himself*. But *Fox* wou'd not

See his *Journal*, *p* 5. 31. *and* 57.

trust

trust to this; for he went about Teaching *outwardly* and has Erected an Outward *Church-Discipline* and *Authority* to *over-rule* that Anointing, if it prove *Refractary*. And though they have rejected the *Sacraments* as Outward things; yet they keep up an Outward *Ministery* and *Preaching*; which are more Inconsistent with their Principle, of Reducing all to the *Inward*, and waiting for the *Lord*, in silence, *within*, &c.

But *Muggleton* has no Outward either *Sacraments* or *Teaching*, nor any Outward *Worship*, or *Assemblies* for any thing Relating to *Religious Matters*; But leaves every Man *Free* to follow his own *Impulse*. and to an Universal *Liberty of Conscience*. If any Embrace his Principles, *Welcome*, If not, *let them go*.

This is *true Liberty of Conscience*. And sticking to the Inward *Principle*.

With which the Quaker-*Preaching*, and *Church-Discipline*, is altogether Inconsistent; even as *at first* Taught by themselves.

V. However *Muggleton* and *Fox* must be allow'd to be Brethren; tho' not in equal Perfection) because they both set up to Destroy the *Outward*, or whole *Body* of *Religion*; and Reduce it all to a *Skeleton* or a *Ghost*, upon Pretence of giving Preference to the *Spirit* or *Inward* Part of *Religion* (which none denies) as if one shou'd Destroy the *Cask* to Preserve the *Wine*, upon Pretence that the *Cask* is no part of the *Wine*.

But these two *Mad Men*, Fox and Muggleton, being totally Ignorant of this, thought themselves *Spiritual*, by running down all *Outward Forms*; and both their *Inspirations* came from the same Author, *The Father of Lyes*, who, in that *Hurricane* of *Schism* and *Rebellion*, got an *Act of Parliament* for *Toleration* and *Liberty of Conscience* to sow his *Tares* at *Noon-Day*, with *Doors open*, but and he made full use of his Liberty. He enter'd into the *Herd* of our *Swine*, the *Beasts* of the *People*, and drove them over *Precipices* of *Enthusiasm*, to Perish in the *Ocean* of *Heresie* and *Error*. Among these *James* and *Jemmy*, Fox and Muggleton, were *Chiefs* of greatest Note. But Fox has got more *Followers*; and, of late some, tho' very *Few*, of more *Sense* and *Learning*. Whose Labours have rendered their Cause much more Deform'd; like a *Monkey* Dress'd in *Mans* Clothes, and set on Horseback; or, as a *Jewel* hung in a *Swines Snout*. The *Jargon* was something agreeable to the *Enthusiasm* of *Mechanicks*; both alike *Inexplicable*! But to see it Dress'd up in the Guise of *Learning*, and set off in Mr. *Penn*'s *Elegant* Stile ——— 'Tis such a Sight! And it has *undone* them, by *Discovering* them. For being now made to speak *Sense*, they are capable of being answer'd by *Reason*.

VI. There are several others of Fox's Disciples, whom I might justly bring in to this Comparison; and I have shewn more Monstrous Delusions, and even *Diabolical Possessions* amongst the *Quakers*, than any they can instance

Inſtance amongſt the *Muggletonians*; and which are much more dreadful than the *Enthuſiaſtick Madneſs* of *Oliver's Porter*.

Yet while they are enrag'd againſt the others, they endeavour (all that is in their Power) to *Extenuate* and *Excuſe* the far greater *Exceſſes* amongſt themſelves. And when any of them are found out, and Detected ſo plainly to the Eyes of the World, that they are forc'd (ſeemingly at leaſt) to Diſown them, yet they do it with more *Tenderneſs* and *Alleviation*, than they afford to any of thoſe who ſeparate from them, tho' upon the ſtrongeſt *Conviction* of their *Conſciences*, and the moſt Rational Grounds.

THis is the Reaſon why the *Quakers* cou'd *Palliate* and *Excuſe* James Milner, as abovetold, for ſaying that he himſelf was *God* and *Chriſt*: but yet were all in a Flame againſt *George Keith*, for Preaching the *Inſufficiency* of their *Light within* to *Salvation*, without the *Perſon* of the Man *Chriſt Jeſus*, as *without us*. For this deſtroy'd all their *Foundations*, and the *Kingdom* of *Satan* which he had ſet up on high amongſt them. And therefore he ſtirr'd up all the *Rage* and *Zeal* of his *Proſelytes* againſt any who durſt aſſault his *Aſylum*, his very *Temple* and *Throne*.

James Milner was judg'd to have a *Pure Seed* in him, notwithſtanding of his *Horrid Blaſphemy*, and *Lying Prophecies* before-told. For they were indeed the *Pure Seed* and *Doctrine* of the *Quakers*, tho' he Blurted it *Unſeaſonably* and too *Plainly*.

But *G. Keith* for his most *Christian Doctrine*, of a *Christ* without, was Condemn'd by their late *Yearly Meeting*, in their *Bull of Excommunication*, as Acted by an Unchristian Spirit—And it is the Sense and Judgment of this Meeting (say they) That the said George Keith is gone from the Blessed Unity of the Peaceful Spirit of our Lord Jesus Christ, and hath thereby separated himself from the Holy Fellowship of the Church of Christ, &c.

This is as High as any *Pope* or *General Council* ever yet pretended. It is not only from the Fellowship of the *Quakers* in *England*, or *Pensilvania*, but of the *whole Church of Christ*. Of which the *Yearly Meeting* of the *Quakers* in *London*, think themselves the sufficient *Representatives*, and capable to *Determine*, and *Conclude* them by their Votes.

But there is one thing come in my way, which I ask the Reader's Patience to set down. It is told before, p. 68. how Mr. *Penn* at *Ratcliff-Meeting*, the 17th of *Feb.* 1694. Pronounc'd *G. Keith* an *Apostate* In the Name of the Lord. This was before *G. Keith*'s Condemnation in the *Yearly Meeting* 16th of *May*, 1695. This *Apostacy* of *G. Keith*'s was by the *New Doctrine* of a *Christ without*, he had Preach'd in *Pensilvania*, which occasion'd the *Tryals* and *Debates* there, I have mention'd. And upon the noise which these Proceedings made here in *England*, amongst the *Quakers*, Mr. *Penn* (the *Propriator* of *Pensilvania*) wrote to one *Robert Turner*, a *Quaker*, *Justice of Peace* in

in *Philadelphia*, where the greateſt Conteſt was about G. *Keith*'s New Doctrine, in which Letter were theſe words, *I am ſorry any ſhou'd Quarrel Honeſt and Learned* George Keith. *My Love to him. Let him live in his Principles. If I come there, that Controverſie, with the reſt, ſhall ſoon vaniſh; and he ſhall want no Encouragement from me: for* I love his Spirit; *and Honour his Gifts, and his Peculiar Learning, eſpecially Tongues, and Mathematicks, his Platonick Studies too: All being ſanctify'd to the Truths ſervice, which is worthy to have the Preheminence.* Thus Mr. *Penn*. And that which I wou'd know from him, is, whether *George Keith* has *ſince* vary'd from that Doctrine which he *Then* Preach'd in *Penſilvania?* I do not hear, it is ſo much as alledged that he has, in the leaſt tittle, vary'd ſince that time. And if ſo, here will be a ſad account of that Infallible *Diſcerning Spirit* which the *Quakers* do appropriate to themſelves to Judge *Perſons* and *Things*, *Powers*, *Magiſtrates*, *Kingdoms*, and *Churches*. And may it not, upon this occaſion, be ſaid to Mr. *Penn*, in the words of *G. Fox* (Gr. Myſt. *p.* 96.) *Thou not being* Infallible, *thou art not in the Spirit, and ſo art not a Miniſter.* For when he wrote the above Letter, he judged *G. Keith* to have a *Right Spirit*, and deſir'd to let him *live in his Principles*: And yet, for the very ſame *Principles*, he has ſince judged him *an Apoſtate, over the Head of him.* I love his Spirit, ſays Mr. *Penn*. It is An Unchriſtian Spirit, ſays

See before, Sect. VI. p. 33.

the *Yearly Meeting*, whereof Mr. *Penn* was a Principal Member. The Tendency of divers of his late Writings (ſays the *Yearly Meeting*, in their aforeſaid *Bull of Excommunication* againſt *George Keith*) hath been to Expoſe the Truth: Did not Mr. *Penn* then *Gueſs* very ill, when he gave it under his Hand (as aboveſaid) that *All* G. Keith's *Studies were Sanctify'd to the Truth's ſervice?* Theſe *Writings* which the *Meeting* meant, were what *G. Keith* had Printed in *Penſilvania*, in Defence of thoſe *Principles*, which Mr. *Penn* then approv'd, at leaſt ſo far as to give them *Toleration*, and to let *G. Keith* live peaceably *in them*. For *George Keith* had not, before that *Excommunication*, Printed any thing againſt the *Quakers*, after his return into *England* from *Penſilvania*.

VII. Now, ſince they ſo plainly Contradict themſelves, and one another, and have thus palpably expos'd their vain pretence to a *Spirit* of *Diſcerning*; which whoſoever wants, even to the length of knowing Mens Hearts (which is the Peculiar of *God* alone) and to *Diſtinguiſh an Holy Man from an Un-Holy Man, without ſpeaking ever a Word*, and to give an *Infallible Character of any Man's Eſtate, and how they ſtand before God*, cannot (according to *G. Fox*) be a true *Miniſter* of *Chriſt* (as before is ſhewn, *Sect.* VI. N. II. *p.* 33, 34.) wou'd it not now be proper to exhort theſe Men to *Repent?*

But I muſt tell them, that they muſt firſt Ceaſe to be *Quakers*: For they who pretend to *Infallibility* can never *Repent*, or *Acknow-*

ledge

ledge a *Fault*. Therefore the *Quakers* do not *ask Pardon* for *Sin*, becauſe they ſay, they have no *Sin*. If any one can give Evidence, that ever he heard, at any *Quaker Meeting*, *Remiſſion of Sins* Pray'd for, he is deſir'd, for the Vindication of the Truth, to Declare it.

God has Promis'd to *Give* to thoſe who *Ask*; but thoſe who will not *Ask*, have no Title to any *Promiſe* in the *Goſpel*. Their Condition is the moſt *Deſperate* of any of Mankind. The Lord help them, And hear our Prayers for them, ſince they will not *Pray* for themſelves. Had ever the *Devil* any *Poor Creatures* at ſuch a Lock before! To bar up their way, by a *Proud* and *Blind* Conceit of *Perfection*, *from ſeeking*, or ſo much as *Wiſhing* to Return from their *Sins!*

And the ſame Principle muſt keep them from making any *Reſtitution* to *Man*: Becauſe a *Wrong* to *Man*, is a *Sin* againſt *God*; and therefore, if they cannot *Sin* againſt *God*, they cannot do any *Wrong* to *Man*; and on the contrary, if it can be prov'd, that they have done any *Wrong* to *Man*, it follows certainly, that they can *Sin* againſt *God*. Therefore, they muſt put it to that Iſſue, whether any *Quaker* ever *Wrong'd* any other Man; and to let their *Infallibility* ſtand and fall with this. They muſt do this, they cannot Refuſe it, as being a neceſſary Conſequence of their *Principles*. And yet they will not do it, they cannot do it: Becauſe there are many and undeniable Inſtances which can be produc'd to

the contrary; and if the *Friends* desire any, for satisfaction, they shall have sufficient: But, for the present, I do here demand *Reparation*, in the behalf of the *Church* of *England*, for all the Vile and Scandalous *Epithets*, which the *Quakers* have bestow'd upon her (some of which I have Repeated) and indeed upon the whole *Catholick Church*; and upon all the *Christian Kings* that ever were in the World, making them all *Apostates* and *Anti-Christs* (as above is Quoted out of *G. Fox*'s *several Papers*, &c. p. 219, 220.) and likewise in behalf of all the *Particular Persons* whom they have traduc'd, with such *Odious* and *Hell-fetch'd* Names before-mention'd, *Sect.* XVII.

But particularly, in behalf of one whom they have most scandalously *Robb'd*; the Person wrong'd, is Mr. *Selden*, and the *Thief* is *Francis Howgil*, in whose Works there is a Discourse against *Tythes*, that is *Stol'n*, most apparently, in whole Paragraphs *Verbatim*, out of Mr. *Selden*'s *History of Tythes*; which I have compar'd. It was shew'd to me as a *Learned* piece of a *Quaker*; but I soon found the Deceit, and think it incumbent upon me to Detect it. This will let the World see, that the *Quakers* Railing against *Learning*, was only because they themselves had none of it: But when they thought that they cou'd make any Advantage by it, they wou'd venter even to *steal* it from others.

I wou'd now desire the *Friends* to tell me, whether *Selden* was not *Inspir'd* as much, or rather more than *Howgil*, since *Howgil* only stole

ſtole from him? And whether this *Plagiary Art* has not mightily expos'd the *Friends* aſſurance of their own *Infallibility*; ſince they durſt not truſt to their *Light within*, but come for help to thoſe, whom they had *vilify'd*, and run down as very *Anti-Chriſts* and *Devils*, and the *Seed* of the *Serpent*? *Let no Man have the Name of a Miniſter* (ſays *G. Fox*, in his *Several Papers* before Quoted, *p.* 33.) *that is made at Schools and Colleges, and by the Tongues the Natural.*

But, it ſeems, their *Miniſters* may borrow *Tongues* from thoſe that are bred at *Schools* and *Colleges*, as the *Iſraelites* did *Jewels* from the *Ægyptians*.

But the *Iſraelites* did not *ſteal* the *Ægyptian's Jewels*: They had their good leave, before they took them.

But alas! They ſtole their *Gods* too. Theſe *Quakers* (whether they know it or not) have *ſtol'n* and *Improv'd* the Ancient moſt *Anti-Chriſtian* Hereſies, as I have ſhewn above, *p.* 145.

VIII. They have rather outdone them, even *Diotrephes* himſelf, in loving the *Pre-eminence*, and that above the very *Apoſtles*.

They really thought themſelves to have a Diſpenſation beyond the *Prophets* or *Apoſtles*; whom they call'd *Low and Carnal in their Day* (ſee before, *p.* 126.) I can name thoſe that now ſtand high among them, who being preſs'd with a Text out of one of St. *Paul's* Epiſtles (not twenty Years ago) did, before many Witneſſes, of the Principal *Quakers*,

not ſtick to ſay, *That* Paul *was Dark and Ignorant*, like----(*him whom they oppos'd*) *and that they ſaw beyond him.*

The occaſion of this (if the *Friends* pretend not to remember it) was a ſolemn *Meeting*, or *Council* which was call'd of ſome of their Principal *Preachers* in *London*, about the Year, 1678. upon an Accuſation preferr'd by ſome of them againſt one of their Number, for theſe three *Heretical* Doctrines, as they Eſteem'd them. 1. *That the* Body *of* Chriſt *aroſe out of the Grave.* 2. *That* Chriſt *is to be Pray'd to.* 3. *That we muſt come to the* Father *through* Chriſt.

There were various Opinions in that *Learned Council* concerning all of theſe; they being ſuch *Deep* and *Abſtruſe* Points in *Divinity!* But none of the *Heretical* ſide were *Diſown'd* by the other, or caus'd to ſign *Inſtruments of Condemnation againſt themſelves*, as in other Caſes is uſual with them.

Upon the 2d Point, that Text, 1 *Cor.* i. 2. being urg'd as a Proof for the *Invocation* of *Chriſt*, the above Anſwer was return'd, *That* Paul *was Blind and Ignorant*, and that *they ſaw beyond him.* And they ſtood upon it, that no *Engliſh Quaker* was ever heard Pray to *Chriſt.*

If the *Friends* think it more for their Service, that *Name*, *Time*, and *Place* be ſet down; it ſhall be done, whenever I can ſay, that it is upon their Requeſt; becauſe I wou'd be *Civil.* In the mean time I can tell them, that about the Year 1662. *John Parrot*, one of their Chief

Trea-

Preachers, being queſtion'd for ſome Expreſſion he had us'd, he juſtify'd himſelf, by ſhewing the like in the Prophet *Hoſea*; to which *G. Fox* anſwer'd, *That the Prophets were not come to the Son.* This was a common ſaying with him. And at another time, one preſſing *John Bolton* with the Authority of *Abraham*, he ſaid, *Abraham* was before *John*; and that *the leaſt in the Kingdom* (i. e. of the Quakers) *was greater than He.* But of this enough before; And it is now time to come to a Concluſion.

IX. Having firſt given this Advertiſement to the Reader, that I have not to ſome few Matters of Fact ſet down my Vouchers: And ſometimes ſet down but the two firſt Letters of their Names, which is but ſeldom; and then only when they were not willing (unleſs upon neceſſity to clear the Truth, which they will not refuſe) to have their Names expos'd to the *Fury* of the *Quaker-Spirit*; which throws ſo much Dirt upon any who dare oppoſe them, that no Man, tho' never ſo Innocent, wou'd deſire to be ſo Beſpatter'd; which is the Reaſon given by the Ingenious Author of *The Third Part of the Quaker's Quibbles*, Printed 1675. why he did not let himſelf be known. And may be one Reaſon why they have not yet attempted any Anſwer to that Book alone (I think I may ſay) of all that have been wrote againſt them: Being depriv'd of their belov'd *Topick*, which they uſe inſtead of *Argument*, to *Vilifie* and *Diſcredit* all that is in

their

their Power, the *Good Name* of any who writes againſt them.

Let the Reader take this for one Reaſon (if he pleaſe) tho' I ſay not that it is the only one, why the Author of this ſmall Treatiſe has not troubled the World with his Name.

For he deſires no ſtreſs to be laid upon *who ſays*, but upon *what is ſaid.* Beſides, he thought it needleſs to tell his Name to theſe Gentlemen with whom he has to do; becauſe, as before Quoted, p. 33. *George Fox* ſays, That *they* (the Quakers) *have an Infallible Judgment to judge* Perſons *and* Things. Which yet has not diſcover'd to them the *Author* of *The Quakers Quibbles:* And *this Author* may perhaps eſcape as well; tho' his Concern is not great, if it prove otherwiſe.

The

The CONCLUSION.

I Will make no Excuſe for the length of this Diſcourſe, becauſe that wou'd make it longer. But I think it neceſſary to give the *Quakers* this ſatisfaction (if they will take it as ſuch) and to aſſure the Reader, that there is no mixture of any Perſonal Prejudice in this Undertaking: For I do freely own, that I have a real Kindneſs and good Wiſhes for every one of the *Quakers* that I have hitherto been acquainted with; and I never receiv'd any ſort of Diſobligation from any of them, in my whole Life. And that it was, in a great meaſure, for their ſakes, that I ingag'd my ſelf in this Controverſie; out of an earneſt deſire to open the Eyes, at leaſt of ſome of them, to ſee thoſe Horrible Deluſions, wherein they are led. And, in the next place, to hinder the Encreaſe of ſuch Pernicious Doctrines, and prevent others from falling into their Snares.

But becauſe it wou'd be too great hopes to expect the Converſion of all of them at once (I wiſh I may be miſtaken) and that I am told it is their Cuſtom to Anſwer all Books which are Printed againſt them.

I do

I do, before hand, give a neceſſary Caution to whomſoever ſhall be appointed to this Task, that they ſhou'd not after their uſual Faſhion, Carp at ſome *word*, or *Expreſſion*, and neglect the whole ſubſtance of the matter againſt them, or give one general Evaſive Anſwer to the whole; as they have done to the *Seven Quæres* bearing Date the 15th of *May*, and Preſented to their late *Yearly Meeting* the 17th of the ſame *May*, 1695. (the ſame day that they Excommunicated *George Keith*) whereby the better to Conceal their *Janus* Anſwers, which *All* carry two *Faces*, looking two direct contrary ways. For being Caution'd in the Introduction to the ſaid *Quæres*, in as plain Terms, I think, as words can bear, of their manner of double *Anſwers*; particularly as to the *Nature* of *Chriſt*, how that they can ſubſcribe the whole *Creed* (as above-told) and yet not mean one word of it of a *Perſonal* Chriſt, exiſting *now* in *Heaven*, in his own true *Humane* Nature, without all other Men: Or that he is *now* any otherwiſe a *Man*, than as exiſting in His Saints: But that they mean all they ſay of their own *Light within* Only, which they call a Spiritual *Chriſt*, and ſhedding Spiritual *Blood*, &c. *within* them. And being thus *Caution'd*, and Deſir'd to clear themſelves from this Imputation (if it was one) by giving a plain *Yea* or *Nay* to the ſaid *Seven Quæres*; of which the 1ſt *Quær.* was, *Do you believe in a Chriſt without you, now in Heaven?* And *Quær.* 6. *Is Chriſt now, at this day, and for ever to come Truly and Really a Man,*

in

Trinue and Proper Human Nature, without all other Men? These are *plain* and *short Queries*, and yet they say, in their Answer, That they cannot give their *Yea* or *Nay* to each *Query* as desir'd, because they were not *Plain and Direct Queres.* And therefore, put them all off together, with one *General Answer*; wherein they proceed in the same manner against which they were Caution'd, and which they were told was laid to their Charge, as a *Trick* and *Deceit* of theirs to Hide and Cover their *Monstrous Heresies*; but, notwithstanding of all this Provocation, they still use it; they must use it, for they have no other way left to blind the Eyes of the World, and to preserve the least pretence to the Name of *Christian.* Accordingly, in their said Answer, they tell of Christ, *born of the Virgin* Mary, *who suffered under* Pontius Pilate, *&c.* but they keep off the whole stress of the *Queres*, viz. Whether they believe in such a *Christ*, as **without them**? And that he is *now, at this day, a Man*, **without** all **other Men**, No, not a word of this, this pinches too close. And I think this a full *Confession* of their *Heresie*; while they will not, by any means, be brought in plain Terms to disown it. And then give such a *Senseless*, and apparently *False* Excuse for it; as that the *Queres* were not so *Plain*, and *Direct*, as that they cou'd Answer to them *Particularly*: And refer, in general, to their Books already Printed.

Out of some of which, *George Keith* has Collected their *True* and *Genuine* Answers, to each of the said *Queres*: And they are Printed, toge-

together with the *Quæres* and their *Anſwer*, by *Walter Kettilby*, at the *Biſhop's-Head* in St. *Paul's Church-Yard*, 1695. under this Title, *Groſs Error and Hypocriſie Detected*, &c. to to which I refer the Reader.

And, I may, perhaps, preſent him with a further Examination of the above-ſaid *Quaker-Anſwer* to the *Seven Quæres*, of their waving to Anſwer as to the *Satisfaction* of *Chriſt*; wherein they dare not deny themſelves to be direct *Socinians*; and of ſome other Material Points, which I will not inſiſt upon, in this, that has already ſwell'd ſo much beyond its firſt intended bounds.

Only I do *now* give this Caution to thoſe *Quakers* who ſhall be ordain'd to Anſwer this Book (if they ſo think fit) that they ſerve it not as they have done the *Quæres* before-told; but that they wou'd Reply diſtinctly to each *Section* by its ſelf: And not Anſwer a Book as *Rats* do, by nibbling at ſome corners of the Leaves; ſtealing through it like *Moths*, to no other purpoſe than to deface ſome *Words* at a venture, without any need ſo much as to open the Book, or examine into the *Senſe* and *Meaning* of it.

Otherwiſe, let them paſs it, in *Silence*, and that ſhall be taken for a full *Confeſſion* of the *Charge*.

But if they will Anſwer, I deſire that they wou'd (for Brevity, and to give us a taſte of their Spirit) begin with a plain *Yea* or *Nay* to the *Two* of the *Seven Quæres*, which are above inſerted, *viz.* the *Firſt* and the *Sixth*. Theſe

are

are not ſo *Long*, nor ſo *Intricate*, as not to admit of a Plain *Yea* or *Nay*, in Anſwer to them: But if the *Quakers* refuſe this, or ſhall over again, after all this *Caution*, give only a *General* and *Evaſive* Anſwer: Then I ſhall Conclude, and I believe, all the *Readers* with me, That nothing fair is intended by them, or to be expected in their Anſwers to all the reſt of this Book: And that they are not ſound in the Faith.

24th of *February*, 169$\frac{6}{7}$.

Being St. *Matthias*'s Day, who was Choſen in the Place of the Traytor *Judas*: And the *Collect* Prays for True and Faithful *Paſtors* to the Church, and to preſerve Her from *Falſe Apoſtles* and *Teachers*. Amen.

This is what was Promiſed, p. 169.

Sir,

THe Verb in the *Saxon* Tongue uſed to expreſs *Baptizare*, to Baptize is ꝼullian, or ꝼulliȝean, which literally ſignifies to *Waſh*, *Renſe*, and to *Cleanſe*, and *Purifie by Waſhing and Renſing*. Hence the Noun ꝼulleꝼe in *Saxon* ſignifies a *Fuller*, Mark IX. 3. ⁊ hiꝼ ꝼeaꝼ ꝼuꝼdon ȝliꝛiniende. ꝼꝼa hꝼiꝛe ꝼꝼa ꝼnaꝼ. ꝼꝼa nan ꝼulleꝼe oꝼeꝼ eoꝼꝼan ne mæȝ ꝼꝼa hꝼiꝛe ȝedon, *and his Rayment became ſhining, as white as Snow, ſo as no* Fuller *on Earth can whiten them.* From this

this Verb ꝼullian, to *Baptize*, comes the Noun ꝼulluht, for Baptiſm, and from the Noun ꝼulluht, *John* the *Baptiſt* is always called in the printed *Saxon* Verſion of the Goſpels, which follows the Antient *Latin Vulgar*, or *Italick* Verſion before it was reviſed by St. *Hierom*, Iohanneſ ſe ꝼulluhtene, *John the Waſher*, *Renſer*, or *Cleanſer*, and as the Verb ꝼullian is uſed in that Verſion to Baptize with Water, particularly, *Matth.* III. 11. ꝑitodlice ic eoꝑ ꝼulliȝe on ꝑætene to dædbote, *I indeed Baptize you with Water unto Repentance:* So it is uſed in Tranſlating the Solemn Commiſſion which our Lord gave the Apoſtles to go, *and Baptize all Nations*, Matth. XXVIII. 19. ꝼaꝛað ꝑitodlice ⁊ læꝛað ealle þeoda. ⁊ ꝼulliȝeað hiȝ on naman ꝼæden ⁊ Suna ⁊ þæſ halȝan Gaſteſ. *Go therefore and teach all Nations, and waſh them in the Name*, &c. The *Saxon* Church, as all the Churches of God before it, underſtood this Commiſſion to mean *Water-Baptiſm*, and therefore they called the Baptiſmal, or *Chriſtian-Name*, ꝼulluht-nama, and the *Font*, ꝼulluhtſtoꝑe, *Baptiſmi locus*, ꝼulluhteſ-bæð, or ꝼulluht-bæð, *Baptiſmi lavacrum:* ⁊ hine ȝecꝛiſtnad. ⁊ hine eft æftenꝛ ꝼæce mid ꝼulluht-bæð aþꝑoȝh. *And he Catechiſed him, and again after a little time waſhed him, in the laver of Baptiſm*, Bed. Hiſt. Eccleſ. p. 176. what the Tranſlator of this Venerable Author here expreſſes by a Circumlocution of *waſhing in the laver of Baptiſm*, he expreſſes afterwards, p. 392. by the forementioned Verb ꝼullian: he næꝼne þa þenunȝe to cꝛiſtnienne oð to ꝼullianne on ꝛihte ȝeleoꝛnian mihte, *he cou'd never rightly learn the Office of Catechiſing, or Baptizing.* The

The Manuſcript *Dano-Saxonick* Verſion of the Goſpels in the *Cottonian* Library, which follows the Tranſlation of St. *Hierome*, uſeth the ſame Verb ꝼullian, or ꝼulꝑian, *Matth.* XXVIII. 19. only ill ſpelt: ꝺaa ð ꝼoꝑꝑ ðon leꝑu ð alle † cynno ꝼulꝑan- dehin in Noma ꝼædoꝑeꝼ ⁊ ðuna, ⁊ halꝺeꝼ ꝺaꝼteꝼ. *For which cauſe go, teach all Generations, or Gentiles, waſhing them in the Name*, &c.

† hædno.

But the other *Dano-Saxonick Verſion* of the Goſpels in the *Bodleian* Library, commonly called *Codex Ruſhworthianus*, uſes the Verbs dyppan, and depan for *to Baptize*, and truly very properly, thoſe words ſignifying to *dip*, or *immerſe*, as Βαπτίζειν doth. So *Matth.* III. 11. Ic eopic depe ⁊ dyppe in ꝑyꝛꝑe, *I Baptize or dip you in water*, and the Participle of the ſame Verb is uſed in *Matth.* XXVIII. 19. of that Verſion: *Go therefore and teach all Nations* [dyppende] *dipping, or immerſing them in the Name*, &c,

In the ancient *Gothick* Verſion of the Goſpels out of the *Greek* by *Ulphilas* Biſhop *of the Goths* Βαπτίζειν is rendred by the Verb *daupjan*, from whence the *Saxan* dyppan is derived. And from *daupjan* Ἰωάννης ὁ Βαπτίζων, *John the Baptiſt* is rendered *Johannis Sa daupiands*, *John the Dipper*, and Βαπτιζμὸς is rendred by the Noun *daupeins*, which literally ſignifies Dipping, or Immerſion, or Waſhing by Dipping, or Immerſion, as is plain from *Mark* VII. 8. where Βαπτιζσμὸς ποτηρίων, *waſhing of Cups*, is rendred in the plural number *daupeinins Sticle*, *Baptiſmata Calicum*, *Waſhing of Cups*. Indeed neither *Matth.* XXVIII. 19. which is the Text

in Controverſy betwixt you, and the *Quakers*; nor *Mark* XVI. 16. are to be found in the maimed Copy of the *Gothick* Verſion, which wants many whole Chapters, and parts of Chapters, which are loſt, but it may be preſumed that the Verb *daupian*, *to Dip*, or *Immerſe*, was uſed in both places, becauſe in the ancient *Francick*, or *German* Language, the Verb *douphen*, or *touphen* ſignifies to Baptize, and the Noun *doupha*, *toupha*, *douph*, *touph*, ſignifies *Baptiſm*, as in the Paraphraſe of *Willeramus* on the *Canticles*, the *ſielan*, the *ther*, *jugethet*, *ſint in thera doupha*, *Animæ*, *quæ renovantur in Baptiſmo*. In *Cant*, *Cantic*. Cap. I. So *toufen* is to Baptize, and *toufar* is *Baptiſta* in *Olfrid*'s Rythmical Verſion of the Goſpels, but I have not the Book by me to Cite my Authorities, nor to give you the Words in which he renders our Bleſſed Saviour's Commiſſion to Baptize, *Matth.* XXVIII. 19. I wiſh it were now in my Power to Conſult for you the Noble *Francick* Book, which is one Harmonical Goſpel made out of the four Goſpels in the *Cottonian* Library, or *Junius*'s Copy of the *Francick* Verſion, of *Tatians Monoteſſaron* in the *Bodlean* Library, in which the *Francick* is compared with the *Gothick*, and *Saxon* Verſions, by that moſt Learned Man: But my Diſtance from the City, and Univerſity, and want of Health, will not allow me to take Journeys to Conſult Mſs. in Winter. But I preſume the Verb *toufen*, *doufen* or *douphen* to *Dip*, or *Immerſe*, is the Verb uſed in thoſe Mſs. *Matth.* XXVIII. 19. or ſome other Verb in

in *Francick*, which would equally prove that those Translators understood *Baptizing* in that Text, in the literal Sense, for *Baptizing with Water*.

In *Luther's German* Translation of the Holy Bible, that Verb is also made use of, *Matth.* XXVIII. 19. darumb gehet hin, und lehret alle Volcker, und *tauffet* sie in nammen des Vatters, &c. *Therefore go hence, and teach all People, Dip*, or wash *them in the Name of the Father*, &c. and in the *Dutch* Translation, gaet dan hinen, onderwyst alle de Volcketen dezelve *doopende* in den Naeme des Vaders, &c. *Go then hence and teach all People, dipping* or washing *them in the Name of the Father*, &c.

In the most Excellent Translation of the Bible into the *Islandish* Tongue, Printed at *Stockholm* 1584. To *Baptize*, is always rendred by the Verb að skyra, which literally signifies to wash with Water, but to wash with it Mystically, or with Mysterious Purposes, and Intendments according to Religious Rites, Customs, Ceremonies, and Institutions. And from this Verb the Nouns skyring, and skyrsla signifie Mystical washing, or Lustration by Water, as in *Hebrews* IX. 11. where the divers Ritual and Ceremonial Washings or Lustrations under the Law, are called Margvislegar skiringar, and therefore *John's Baptism* being a *Mystical Washing* or *Baptism* unto Repentance for the Remission of Sins; the Colledge of Antiquities at *Upsal* in their *Islandish* Version of the *Gothick* Gospels, render *Johannis sa daupiandi, John* the *Dipper*, Johannes

Skyrare, *John* the *Myſtical Waſher*. And for the ſame reaſon the word is uſed to ſignifie *Baptizing* of *Chriſtians*; Chriſtian Baptiſm being † a Myſtical or Sacramental waſhing of the Body by Water, not only as it is a Ceremony of Admiſſion, or Initiation into Chriſt's Myſtical Body the Church, but as it is a Sacramental Sign, and Seal of Remiſſion of Sins to all true Believers, at it is Written *Mark* XVI. 16. *He that believeth, and is Baptized, ſhall be ſaved:* In the *Iſlandiſh* Verſion, Huer hann truer, og verdur skyrdur, sa skal Frelsadur verda, *Whoſoever believes, and is Myſtically waſhed, ſhall be ſaved.* So *Acts* XXII. 16. *Ananias* ſaid to *Paul*, *Ariſe, and be Baptized, and waſh away thy Sins.* In the *Iſlandiſh*, Rys up, og laat skyra thig. og afthuo so thinar synder, *Riſe up, and be Myſtically*, or Sacramentally *waſhed with Water, and ſo waſh away thy Sins.* From this Secret, Myſtical, or Sacramental meaning of *Baptiſm*, it is called by the Apoſtle, *the waſhing, of Regeneration*; and therefore is properly rendred in the *Iſlandiſh* Tranſlation by the Verbal Noun *Skyrn*, which ſignifies waſhing with *Luſtral* water; but to conclude, without further entring into your Province, the Solemn Commiſſion, which Chriſt gave to his Apoſtles for this Myſtical, Luſtral, or Sacramental waſhing, *Matth.* XXVIII. 19. is thus rendred in the *Iſlandiſh* Verſion: Fyrer thui gange thiet ut, og læret allar Thiodir, og skyrit thær i nafne Fodr, &c. *Therefore go abroad*

† *Didſt Sanctifie Water to the Myſtical Waſhing away of Sin*, Office of Publick Baptiſm.

abroad, and teach all Nations, and Myſtically waſh them in the Name of the Father, &c.

Thus, Sir, I have ſent you the old *Northern Verſions* of *Matth.* XXVIII. 19. with the *Iſlandiſh* Verſion of the place, all which ſhew that the ſeveral Interpreters of it underſtood it of *Water-Baptiſm* in a literal Senſe. And I heartily pray God that theſe Obſervations, in Defence of his Holy Ordinance, may help to make our *Engliſh Quakers* Senſible of their great Error, and Sin in neglecting, and deſpiſing of it. I alſo beſeech God to Bleſs all your Labours for reducing of them with Succeſs and remain with all reſpect:

Dear Sir,

Jan. 24. 169⅞.

Your moſt Faithful Friend,

and Humble Servant.

ADVERTISEMENT.

PAge 79, I have ſet down a Quotation out of Mr. *Penn*'s *Addreſs to Proteſtants*, which I took out of another Print, not having the *Addreſs* by me to Conſult. But becauſe I love not to take Quotations upon truſt, I procur'd the Book (tho' after that Sheet was Printed off) and found indeed the Words exactly as Quoted: But (to do Mr. *Penn* right) they were not ſet down as his Opinion; but rather as one of the Grounds of *Perſecution*, which he finds fault with. Yet the uſe for which I brought that Quotation, will ſuffer nothing for the loſs of it: For it was added but by the by, in aid of a larger and more full *Quotation*, againſt *Liberty of Conſcience*, which I have faithfully Tranſcrib'd out of Mr. *Penn*'s *Brief Examination and State of Liberty Spiritual.* For his *Addreſs to Proteſtants*, *upon the* (then) *Preſent Conjuncture*, An. 1679. when the *Quakers* needed a *Toleration*, run ſo High for *Liberty of Conſcience*, and againſt *Perſecution*, that the *Seperate-Quakers* took advantage of it againſt *George Fox*, and the reſt of the *High Church-Quakers*, who had *Excommunicated* them, for not *ſubmitting* to their *Authority* and *Injunctions.* And this gave no ſmall Offence to the *Foxonian-Quakers*, who, for this Reaſon, were not pleas'd with Mr. *Penn*'s *Addreſs.* Therefore, to mollify them; and to keep up the full *Authority* of *Their Church*, tho'

tho' he wou'd throw down *Ours*, he wrote his *Examination and State of Liberty Spiritual*, An. 1681. which is (in effect) an *Anſwer* to his *Addreſs*, and totally overthrows it; and all Pretence to *Liberty of Conſcience*, which he calls *A Looſe Plea*, even in the *ſmalleſt* Matters, as you will ſee in the Quotation which I have ſet down, *p.* 77, and 78. And therefore that Quotation out of his *Addreſs*, which I have mention'd, *p.* 79. *viz.* That *Holy Living is become no Teſt among us, unleſs againſt the Liver; The Tree was once known by its Fruits, 'tis not ſo now; the better Liver, the more Dangerous, if not a Conformiſt.* I ſay this, tho' deſign'd by him againſt the *Church of England*, for not giving *Toleration* to the *Quaker-Hereſies*, becauſe of their *Innocent Lives*, as they pretended, Lies ſtill againſt Mr. *Penn*, and the other *Foxonian Quakers*; for their Severity (as far as their *Power* reached) againſt the *Seperate Quakers*, as *Story*, *Wilkinſon*, &c. who differ'd from them in much *ſmaller* Matters than the *Quakers* do from Us. And the *Lives* of theſe *Seperatiſts* were as un-exceptionable as any of the *Quakers*: Yet this was no *Plea* for Favour from the *Church-Quakers*, *Holy Living was no Teſt with them*, &c. as Mr. *Penn* has ſaid, and it is left to him to Anſwer. And tho' the uſe I made of it was in Relation to the *Seperate Quakers* (as you will ſee in the Place) and that it is ſtill, as Quoted for a full Proof in that Point; And therefore I needed not have made any Excuſe for it; Yet, becauſe Mr. *Penn*, in the Place Quoted, did

not ſpeak it with Relation to the *Seperate Quakers*, but to the *Church of England*, I thought it was fair to tell ſo much in this *Advertiſement*. And I have been ſo careful in my *Quotations*, that tho' diſproving of them was the only effectual Anſwer cou'd have been given to *The Snake*, yet *G. Whitehead*, in all his *Venomous Antidote* againſt *The Snake*, has not found one to be *Falſe*: But generally ſlides from them, without taking any Notice of them; becauſe he well knew they cou'd neither be *Diſprov'd* or *Anſwered*. And all the *Quaker-Books* (eſpecially of ſo great a *Rabbi*, as *G. Whitehead*) being *Approv'd* by their *Second-Days-Meeting* of their *Preachers* and *Elders*, we muſt take it for Granted, that this is the Opinion of them All. And therefore that we have All their *Suffrages* to the *Truth* of the *Quotations* in *The Snake*; which is the very *Jugulum Cauſæ*, and infeers all the reſt.

A

SUPPLEMENT,

Upon occaſion of George Whitehead's *Anſwer to* The Snake in the Graſs, *lately Publiſhed.*

Since this *Second Edition* of *The Snake in the Graſs*, began to be Printed, there has come out an *Anſwer* to it, by *George Whitehead*; with which I am very well pleas'd, becauſe it *Confirms* all the *Matters of Fact* there Related, to every Purpoſe and Intent for which they were produc'd: And he has not Detected one *Falſe-Quotation* of All that I have brought out of their Books. And to have Detected ſuch, was the only proper *Anſwer* that cou'd have been given. Therefore the *Reader* may now ſecurely depend upon the *Quotations* I have produc'd; which is, in effect, the whole Cauſe.

If you will ask me, of what then does *G. Whitehead*'s Anſwer conſiſt? Why, of bitter *Railing* and *Threatning*, if I ſhou'd write any more againſt them: of very *Poor* and *Guilty Excuſes* for ſome things that are Objected againſt

gainſt them: And a total *Silence* or *Forgetfulneſs* of the moſt *Material* Points wherein they were Accus'd: Of calling this a ſevere *Perſecution* againſt them: Of Pleading *Not Guilty* to the *Charge*, without *Diſproving* any part of the *Evidence*.

In ſhort, it was intended purely to have it to ſay, That there was an Anſwer to ſuch a *Book*: And that is enough with the *Quakers*; who are not permitted to read the Books that are written againſt them; and receive as *Goſpel*, whatever their *Rabbis* Dictate. And as for others, I ſuppoſe the Courage of the *Quakers* is ſomewhat abated, to hope for more *Proſelites*; ſo that if they can but ſecure the *Conqueſts* they have already Made, they will be content not to extend their *Empire*: At leaſt, for the preſent, not till they ſee another fit occaſion.

When I ſhall have leiſure to conſider this *Anſwer* of the *Quakers* κατὰ πόδε, which, for their Good, I do intend; I hope, by it, to put an end to my Pains, in this Controverſie: And, to make it fully appear to all the World, and to all of Themſelves, who will not ſhut their Eyes, that they have not been falſly *Charged* by me: That the *Vile Hereſies* objected, have been Taught among them: And that the *Defences* and *Excuſes* which ſome of them do make for this, renders them threefold more Culpable; by ſhewing, that they Apprehend theſe *Errors*, which they ſeem to Diſclaim, and yet will not *Condemn* them, nor thoſe who *broach'd* and *ſpread* them abroad,

broad, but ſtill ſtick by them, maintain and defend them, as *True* and *Infallible Guides*; and, as ſuch, Recommend them to the vaſt Multitudes of their Deluded Followers: whereby theſe deſtructive *Errors* are kept alive, and ſtill Propagated amongſt them.

And ſince I find, that there is no doing of them Good, but againſt their Wills; I will run the *Hazard* of what they *Threaten* me with, and venture their *Diſpleaſure*, rather than fail in my *Chriſtian* Duty towards them, to Contribute my Pains to open their Eyes, and ſave them from *Deſtruction* both of *Soul* and *Body*. And I truſt in *God*, that He will *Protect* me from their *Rage*, while I have no other Deſign (which I can ſincerely ſay before Him) than their *Good* and *Salvation*.

But becauſe the Reader may not take my Account of this *Anſwer* of *George Whitehead*'s wholly upon Truſt, before my *Reply* ſhall come out, I will here give him a *Specimen* of the Truth of what I ſay.

I. *Firſt* then, he wholly paſſes by what one won'd think a *Material* Objection againſt them, of the manifeſt *Poſſeſſions* of many of them, and ſome of their chief *Preachers*, by the *Devil*, which was in the beginning of the *Preface*: But he ſays nothing to this, nor reckons it as any of the *Miſtakes*, *Abuſes*, or *Calumnies* in *The Snake*; for having made a *Catalogue* of theſe (as he endeavours to prove them) he begins at *Page* 93 of the *Preface*, and ſo goes on, whereby we may reaſonably ſuppoſe that he found none ſuch in what went before.

But

But now, as to those *Mistakes* which he pretends to find: How does he prove them to be such? Why, by *Boldly* and *Confidently* Averring that they are such, without so much as taking the least notice, or pretending to Answer any of the *Proofs* which are brought. For Example,

II. To all that is Objected before in *Sect.* XVIII. of the *Quakers* manifold *Treasons* against the *King:* Of their taking *Arms*, and *Fighting* against him, for *Oliver* and the *Rump*; their Applauding and Rejoicing in the *Murther* of King *Charles* I. And their *Blasphemous* Denouncing of *Curses*, and sending forth *Lying Prophesies*, in the *Name*, and, as they pretended, by the special *Commission* of *The Lord God*, against the *King*, and all who Adher'd to him. And of their vigorous opposing the *Restauration* of King *Charles* II. to the very last; all which is prov'd from the *Writings* of their first Apostle *G. Fox*, of *Howgil*, and *Bishop*, and others of their Principal Pillars; their *Books* and *Pages* Quoted, and faithfully Recited: To all this, it is *Answer'd* by *George Whitehead*, in a very few words, *p.* 24. of his *Antidote against the Venom of the Snake in the Grass* (so he stiles his *Answer*) where he never so much as Names one of these *Proofs* out of their Books, denies none of them (for indeed he cou'd not) only says, *We need but Answer these with Negation and Detestation, as being most foul Raileries, proceeding from a Spirit of Persecution and deadly Malice, which the Righteous Lord will Rebuke.* (They cannot refrain their

their Trade in *Blaſphemous* and *Curſed Propheſies!*) yet he pretends not to diſprove one ſingle *Quotation* or *Authority*, which is there produc'd againſt them.

But he adds (like a *Prince!*) *has he* (i. e. the *Author* of *The Snake*) *not heard of ſome of the* Clergy, *who have lately Abſolved Perſons Condemned of High Treaſon?* There's a high *Touch*! who hereafter *dare* Queſtion the *Loyalty* of *G. Whitehead*, or the *Quakers? Probatum eſt!* But he goes on. *His Quoting* Bugg's *Authority for theſe black Charges*, p. 199. *ſhews his Partial Credulity, in not taking notice of our Anſwers to him.* Now, Reader, when you turn to the Place, you will find that no Authority of *Bugg*'s is Quoted at all for the *Charges* before-mentioned. The *Charges* againſt them, in *Bugg*'s Impeachment, which is there mentioned, is upon the Subject of *Tythes*; wherein he likewiſe takes occaſion to ſhew their *Barbarous* Treatment of the *Clergy*, and alſo of the *Government* which ſupports them. *Damning* them All together, to *Hell*, in the moſt *outragious* Terms that *Furies* cou'd Invent. And he Quotes their *Books* and *Pages*, ſome of which *Quotations* I ſet down, *p.* 189. *&c.* of the *Preface*, and referr to them again, *p.* 199. which *G. Whitehead* here Quotes. And how do I referr to them? I deſire the *Quakers* to Convict *Bugg* of *Falſe-Quotation* in theſe *Barbarous Paſſages*, which he has produc'd out of *Their Books*. Is this Referring to *His Authority*; or not rather Appealing to their own Books? Well. But I have not taken notice of their *Anſwers* to

Bugg

Bugg. Indeed (*George!*) if thou wou'dſt not be Angry, this was a little too Impoſing upon thy *Reader*. For the Joint *Anſwers* of the *Quakes*, to that *Impeachment* of *Francis Bugg*, is not only Caſually mention'd, but particularly inſiſted upon, and made the Subject of a diſtinct *Section*. It is *Sect*. XI. of the *Preface*, begins at *p*. 121. and continues to *p*. 171. and bears this *Title* in *The Contents*. *The Quaker's Anſwer to* Francis Bugg's *Impeachment*, *upon this Head* (i. e. of Tythes) *conſider'd*. Now (*George*!) any who had not read *The Snake*; and wou'd take thy word, wou'd believe, that I had taken no notice at all of the *Quaker*'s *Anſwer* to *Bugg's Impeachment*. And then whether thou haſt not herein endeavour'd to *Deceive* thy *Reader*; and cover the *Errors* of the *Quakers*, I leave to thy own *Conſcience*, and all the World to judge. Thou ſay'ſt (*ibid.*) That I have not taken notice alſo of *your Anſwer to* John Pennyman, *on the like Paſſages*, *Entituled*, Chriſt's Lambs Defended, &c. why ſhou'd I? What is that to our preſent Buſineſs? You are not now Anſwering *John Pennyman*. I have brought ſeveral Authorities of the *Quaker's Treaſons*, &c. which are not in *John Pennyman*'s Book, (*The Quaker's Unmask'd*) to which thy *Chriſt's Lambs* was intended for an *Anſwer*. Particularly I have ſet down large *Quotations* out of *George Biſhop* his Works, whom Mr. *Pennyman* does not mention. Why didſt not thou *Anſwer* to theſe? Either deny the *Books*, or the *Quotations*, diſown the *Author*, or put ſome tole-

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rable Meaning upon his *Loud Blaſphemies* and *Bloody Treaſons?* No! they are too Broad to be *Excuſed* or *Palliated.* And therefore are ſlid off in this moſt *ſincere* manner, by Referring to a Book which has not one word of them.

For, to tell Thee the Truth *(George!)* I have undergone the *Pennance* of reading over thy *Tedious Anſwer* to *John Pennyman*, even thy *Chriſt's Lambs*; and there is not one word in it, from Top to Bottom, one Tittle to the purpoſe: But ſuch *Shuffling* and *Cutting* as in thy preſent Anſwer to *The Snake.* Only thus much it ſerves for, that you may have it to ſay, There is an *Anſwer* to ſuch a *Book*: And if any thing of that ſort be ever afterwards Objected againſt you, then to cry out, this is *Anſwer'd* already. Thus you now Referr to your *Chriſt's Lambs*: And if any hereafter ſhou'd Object againſt you, any of thoſe things which are Objected in *The Snake*, tho' without Quoting of *The Snake*, or, perhaps, without ever having ſeen it; then wou'd you Referr to this thy new *Antidote*, and ſay, That has been Objected in *The Snake*, and Anſwer'd in *The Antidote*; tho', may be, not one word of it in the *Antidote*, or ſhuffl'd off as *Thou* doſt (in the ſame *p.* 24.) *G. Fox*, and *Edw. Burrough*, their *Traiterous Abetting of* Oliver *and the* Rump, of which very many *Proofs* are brought in *The Snake*, from their own *Words* and *Writings*; without naming one of which or offering to diſprove the leaſt of them, every word of thy Reply is in theſe words,

words. *This is very Harſh, and Deny'd.* And thou haſt not one *Syllable* more in Anſwer to it. Yet, if that were again Objected, O, wou'd the *Quakers* ſay, That has been *Anſwer'd* already! From the 'boveſaid *Full* and *Ingenuous* Anſwer, *G. Whitehead* turns to Retort upon the *Clergy*. *He* (i. e. the *Author* of *The Snake*) *forgets* (ſays he) *how the then* Clergy *Abetted* Oliver, *and highly Applauded him, and his Son* Richard, *as their* Moſes *and* Joſhua, *and ſhews as little regard to* The Act of Indemnity *in theſe Recriminations, if they were true.* Thus he ends, and I have not omitted one word of his *Anſwer* to this *Charge*, which concludes with *p.* 24. As for the then *Clergy* (as he calls them) let the *Quakers* and them Reckon about their equal *Treaſons* and *Rebellion.* The *Clergy* of the *Church* of *England* are not herein concern'd: They then *ſuffer'd* for their *King*, and with Him. But what means *George* by bringing me under the *Laſh* of *The Act of Indemnity!* What *Quaker*, or *Quakerly-Affected Council* drew up this *Anſwer* for him? The *King* has Pardon'd the *Lives* of theſe *Rebels*; but has He Granted them a *Charter* therefore to *Lye*, and tell the World, That they were always *Loyal* and *True*, nay, and *Infallibly* ſo? Cannot they *Fare well*, but they muſt cry *Roaſt-Meat!* But if paſt Faults muſt not now be ſo much as Remembred; was it not as great an Incroachment upon *The Act of Indemnity* for the *Quakers* to upbraid the other *Diſſenters*, the *Presbyterians*, *Independants*, &c. with their *Treaſons* and *Rebellions*; and to Ring

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Loud Peals upon that Text againſt them, which they did; and upon which occaſion Mr. *Pennyman* wrote his *Quaker's Unmask'd*, being a *Collection* of their *Treaſons*, and *Abetting* of all the ſeveral ſorts of *Uſurpations* in their time; and ſent it privately to the *Quakers*, ſeveral Years before it was made Publick, to prevent their Railing againſt the *Presbyterians*, for their *Seditions*, *Treaſons*, and *Fighting-Principles*, the *Quakers* being as Guilty in all theſe themſelves. But this cou'd not hinder them from continuing to *Print* ſtill on, in the ſame ſtrain, againſt the *Presbyterians*; and therefore Mr. *Pennyman* at laſt Publiſhed his *Quaker's Unmask'd*, to ſhew how little Reaſon the *Pot* had to call the *Pan* Black——was it no Offence then againſt the *Act of Indemnity*, for the *Quakers* to upbraid the *Presbyterians*, &c. with their former *Diſloyalties:* And muſt it be now an Offence to tell the *Quakers*, that they were as deep in the *Mud*, as the others in the *Mire?* But enough of this.

I will give one Inſtance more of the Nature of this *Anſwer* of *G. Whitehead's*, coming to that part of the *Charge* againſt the *Quakers*, where they pretend to an *Equality* with *God*, &c. he ſays, *p.* 88. *Where did ever the* Quakers *ſo Advance themſelves, to be one Perſon, Subſtance, Soul with God, and Equal even to God? We poſitively deny the Charge——and give this Perſon leave to ſecure ſuch Perſons in* Bedlam, *if he can find any among us, that he can plainly prove to hold the ſame thing as he Charges.*

Now whether this be not *Plainly* prov'd before in *Sect.* II. and III. I referr to any that have Eyes to read. And *G. Whitehead*, in this his *Anſwer*, does not deny one of the *Quotations*, or ſo much as *Name* one of them, much leſs *Diſprove* them. So that I leave it to the Judgment of the Reader, whether I have not now fairly *G. Whitehead*'s Warrant to ſend *G. Fox* to *Bedlam*! He has Gueſs'd right for once! And whether he ought not to accompany him, if he will ſtill ſtick by him!

III. But from hence it does appear, That this *Second Edition* of *The Snake*, will prove a Full *Reply* to this *Anſwer* of *G. Whitehead*'s. For what *Reply* cou'd I give to the *Anſwer* of this Particular (for Example) or thoſe beforementioned, but to ſet down the *Proofs* which I before produc'd, where *G. Fox*, &c. do poſitively *Aſſert* all theſe things? And this being *G. Whitehead*'s Method, thro' all his *Anſwer*, the *Reply* to each Particular, muſt prove a *Re-printing* of All thoſe *Proofs* in *The Snake*, which *G. Whitehead* has omitted; and that is almoſt of the *whole Book*. And any who will take the Pains to compare *The Snake* with this, *Anſwer*, will, I am confident, think that this is a ſufficient *Reply*.

But becauſe the *Quakers* ſhall not complain of being thus put off, I do intend to make a Particular *Reply*, and to follow *G. Whitehead* through every ſingle *Point* that he Touches: For this end eſpecially, That this being the *Laſt Caſt* of the *Quakers*, and all the *Defence* they

they have to make, I may ſo plainly Detect it, as to leave them without *Excuſe*; and, by the *Bleſſing* of *God*, to convince All of them, except thoſe who are reſolv'd not to be Perſuaded, tho' they were Perſuaded. And theſe I muſt leave to the *Mercy* of *God*, and *Miracles* to Cure. But hope to *Diſarm* them ſo, that they may not be able to Hurt others.

IV. *George Whitehead*, in this ſame little *Anſwer*, pretends to have Anſwer'd likewiſe *Satan Diſtob'd*. Yes! And *The Diſcourſe of Baptiſm* too, upon which he beſtows not two Leaves, wherein he does not attempt to Anſwer ſo much as one ſingle *Objection*, or to remove one *Stone* of that *Foundation*, upon which the *outward* or *Water-Baptiſm* is built: But, becauſe he might find ſomething to ſay, he falls upon an *Advertiſement* of two other *Diſcourſes*, which are there Promiſed, but not yet Publiſhed; and ſays, That the *Author* ſhou'd have held his Hand, *until he had ſeen an Anſwer to his* Snake in the Graſs; which, in the very firſt *Page* of his Book, he tells, that the *Quakers* did not intend to Anſwer. But afterwards were brought to it, to ſatisfie the Importunity of others, that is, about a *Year* and a *Half* after *The Snake* was Publiſh'd. But the *Author* ſhou'd have ſtay'd and waited on! What had he elſe to do!

V. Let me here desire the Reader to look over the *Conclusion* of this *Discourse* (which, in the *First Edition*, is the End of the *Preface*) and see what *Caution* is there given to Guard against the *Fallacious* Methods of the *Quakers* way of *Answering Books*. And when he sees this *Answer* of *G. Whitehead*'s, he will find, That it was not in his Power to avoid falling into every *Snare*, against which I gave him warning. Especially having told him, and all of them before, that it was not in their *Power* to avoid it: Because their *Cause* wou'd not afford it; not being able to bear a *Fair* and *Clear Answer*. And provok'd them to shew the contrary, if they cou'd, in their Answer to *The Snake*; And to let the World judge of their *Cause* by it. I desir'd them to *Answer* to each *Section* by it self; and not one *General* and *Evasive Answer*. That they wou'd not, like *Rats*, nibble at some *Leaves*, carp at an *Expression*, and so slip over the most *Material* Points, and the *Proofs* which were brought against them. Yet this they have done most exactly; not medling with the *Proofs*, as if none such had been produc'd; and sliding by twenty or thirty *Pages* together, where it pinch'd them. Of which I have given some Instances. And the Reader who will be at the Pains to compare their *Answer* and *The Snake* together, will find abundance, almost in every *Page* of their *Answer*. But let me here take notice of one Instance more. The *First Edition*, *Sect.* V. of the Book,

Book, *p.* 28. was upon *The Wrathful and Proud Spirit of the Quakers.* And there, *p.* 32, 33. there are ſome of the moſt *ſenſleſs* and *venomous* Expreſſions againſt their Adverſaries, that ever came out of the *Mouth* of *Man*, while they pretend to be the very *Meek* of the *Earth*, and call *Themſelves* the *Lambs* of *Chriſt*! But *G. Whitehead*, in his *Anſwer*, *p.* 58, 59. gives a Leap from *p.* 20. of *The Snake*, to *p.* 38. And ſays not a word of this Matter. For the *Proofs* he cou'd not deny. And what elſe cou'd he do? This is *Sect.* XVII. of this *Second Edition*, and there, *p.* 197. you will find the above-mention'd *Sweetneſſes* of the *Quaker-Spirit*, with ſome *Additions*, as to their *Cleanlineſs*, p. 199.

VI. But this is ſo Inherent in the *Quakers*, that it ceaſes to be a Fault, in one ſenſe, that is, becauſe they cannot help it. Of which, *G. Whitehead*, in this *Anſwer* of his, gives convincing Proof. For after all the *Caution* given them in *The Snake*; and expoſing the *Fury* and *Implacable Malice* that reigns in their *Spirit*; he not only paſſes all this by, without any *Anſwer* to it, or *Excuſe* for it. But (which we muſt ſuppoſe one good Reaſon why he did ſo) he does practiſe it *Afreſh* in this his *Anſwer*, in moſt *Bitter* and *Invective* manner. Every Page is full of it, *Slanderous Lyar*, *Impudent*, *Sculking* (that he is fond of) *Vile*, *Mercenary Soldier*, and the like; Theſe are the moſt *Courtly* Terms the Author of *The Snake* meets with. He calls him, *p.* 44.

A *Poor Diſſembling Hypocrite, through whom the Devil and Malice does Invent and Produce Terms and Characters* (for them the *Quakers*) Ay, but the *Devil* is in it (*George*) he has *Prov'd* them too, and ſo plain, that thy *Excuſes* confirm it the more. Whereas thou canſt not prove one word of all thy *Senſleſs Ribaldry* againſt him: But, like a *Dog*, thou only break'ſt thy *Teeth* upon the *Stone* that was thrown at thee. Thou call'ſt him an *Unknown Author*; How then doſt Thee know that he is a *Hypocrite?* Has he *Diſſembl'd* with Thee? Has he not dealt *Plainly* enough by Thee? And why call'ſt thou him *Mercenary?* Was it becauſe he took more part with *George Keith* (as thou Objecteſt) than with *Thee?* But he has not ſaid any thing in behalf of *G. Keith*, but only ſo far as he maintains the True *Chriſtian* Doctrine againſt *Thee* and thy *Friends:* And he Diſputes againſt *G. Keith*, as well as *Thee*, where he thinks *George Keith* to remain in an *Error.* But why *Mercenary* for all this? All the Town knows, That *George Keith* is a *Poor-Man*, who makes hard Shift to ſupport his Family: And thoſe *Quakers* who Adhere to him, are the *Poor Church* of the *Quakers:* Whereas Thy *Church* in *Grace-Church-Street*, are of the *Richeſt* Trading Men in *London:* And *many* of them ſuch. The *Author* of *The Snake* then was Ill-advis'd, if he wrote for *Hire*, to go to thoſe who had *nothing* to Give: And to *Diſoblige* thoſe who cou'd have *Gratify'd* him.

But,

But, *George*, Thy *Tongue* is no *Slander*. And he thanks thee, that thou mak'ſt ſuch *ſenſleſs Lyes* of him, as Confute themſelves: And ſhew only the *Rancor* and *Venom* of thy *Spirit*, that *overflows* in an *Effeminate* and *Ungovernable Paſſion*: Which moves not *Anger* but *Pity*, in thoſe whom *Thou* deſireſt to *Provoke*; and leaves *Thee* wholly diſappointed of thy *Malice*.

But if thou wilt not hear me, I Recommend to thee the *Chriſtian* Advice of a *Friend* of thine, *Willian Penn*, in his *Addreſs to Proteſtants*, p. 242. *Men that are Angry for God, Paſſionate for Chriſt, that Call Names for Religion, may tell us they are Chriſtians if they will; but no body wou'd know them to be ſuch by their Fruits; to be ſure they are no Chriſtians of Chriſt's making.*

Now, I wou'd deſire of *Thee* and *William Penn*, to read over again, once more, the *Names* which *Thou*, and *He*, and *Others* of your *Fraternity*, have call'd Men for *Religion*; ſome of which are above Quoted, *Sect.* XVII. And then to tell me, whether by Mr. *Penn*'s Sentiments, as before Expreſs'd, you are *Chriſtians* of *Chriſt*'s, or of *Whoſe* making? And remember withal, 1 *Cor.* vi. 10. That **Revilers** *ſhall not Inherit the Kingdom of God.* And *Jam.* i. 26. *If any Man among you ſeem to be Religious, and Bridleth not his Tongue—— This Man's Religion is vain.*

VII. The *Concluſion* (which I deſir'd the Reader to Review, upon this occaſion) ends with a ſhort *Teſt* of the *Quaker-ſincerity*, and *Soundneſs* in the *Faith*, viz. That they wou'd begin their *Anſwer* to *The Snake*, with a plain *Yea* or *Nay* to *Two* of the *Seven Quæries*, which were Preſented to their *Yearly-Meeting*, 1695. Becauſe, in their Fallacious *Anſwer* to them, they pretended that they were too *Long* and *Intricate* to Anſwer them *Diſtinctly*. And in their *Anſwer* they left out the moſt material *Words*; upon which the chief ſtreſs was laid, as is ſhewn in *The Concluſion*; and therefore, it is *There* preſs'd upon the *Quakers*, That they wou'd yet, after all their *Dodging*, give a plain *Yea* and *Nay* to theſe *Two* ſhort *Quæries:* Otherwiſe, that it ought to be concluded, That they never intended a *Fair Anſwer:* And that they were not *ſound* in the *Faith*. But no *Provocation* can bring them to ſpeak *Plainly*, and in *Sincerity*; for then their *Cauſe* were *gone*, that is, it wou'd be *Known*. Had they forgot this *ſhort* and *eaſie Teſt* (which they wou'd never have *Refus'd*, had they been *ſincere*) tho' it was in the *Laſt Words* of the *Preface*, in the *Firſt*; as of the *Book* in this *Second Edition:* I ſay, had they *forgot* this, tho' a Bad Excuſe, it had been ſome. But they have not *Forgot* it. They Repeat ſome of the *Provocation* that was given them to *Anſwer* it: Nay, they *Begin* with it too, as deſir'd. And *p.* v. to *The Reader*, they call it a *Monſtrous Calumny* to ſay there was any

any *Dodging* in their firſt *Anſwer* to the *Quæries*. And now one wou'd have expected a *Full*, *Plain*, *Direct*, and *Categorical Anſwer* in this. But *They* beg your Pardon. You ſha'n't catch *Them* at that! No. They will not Anſwer ſo much as to one of theſe *Two* ſhort and eaſie *Quæries* propos'd. What then do they mention this for? Why do they Name this *Provocation* to them to *Anſwer*, ſince they will not *Anſwer*? This is their *Modeſty*! they *Re-print* their long tedious *Anſwer* to the *Seven Quæries*, which takes up *Four Pages*. Well! And what then! Do they Reply to that *Unfairneſs* which is Charg'd upon them, in the *Concluſion* of *The Snake*; particularly their leaving out in their *Anſwer*, thoſe words in the *Quæries*, upon which the chief ſtreſs was laid, whereby to Detect their *Double-Meaning*, whether they believ'd in *Chriſt* now, as **without them, without All other Men**? Do they *Anſwer* now to this, or make any Excuſe for having left out theſe *Words* before? Or do they *Now* uſe them? No, none of theſe things. Only they think that *Re-printing* their *Anſwer* is ſufficient to ſolve all the *Objections* againſt it. Well! have they *Re-printed* the *Quæries* too to which they *Anſwer*; that the Reader may compare them; and ſee whether the *Objections* againſt their *Anſwer* be juſt or not? Whether they have Anſwer'd *Fully* and *Plainly* or not? No, ſays, *G. Whitehead*, p. vi. *The ſaid Quæries*

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appear to be of ſo little Weight——And Perverſly deſign'd for Cavil, that I do not think they deſerve to be Re-printed here. It was not fit! *George*, Thee art in the right! they are twice better *Anſwer'd*, without ſeeing of them! Yet, in the *Reply* to this thine *Anſwer*, I ſuppoſe it will be thought fit to let the *Reader* ſee the *Quæries*, as well as your *Anſwer*. But I will not take up time in this; which is deſign'd only to give the *Reader* a view of thy general *Method* of *Anſwering*; to ſtay his *Stomach* till the *Reply* can be got ready. Take one *Reliſhing Bit* or two more, and ſo Farewel.

VIII. In Anſwer to *Sect.* XVI. of the *Quakers* Damning *All the World but Themſelves*, ſays *G. Whitehead*, p. 59. of his *Anſwer*, *We Damn none to Hell. 'Tis Mens own Wickedneſs which carries them to Hell.* And in Anſwer to their taking the very *Attributes* of *God* to *Themſelves*, he Retorts, *p.* 100. The Titles of *Grace*, and *My Lord*, given to *Biſhops*. And, *Do theſe Import Divine Honour and Divine Attributes, or Earthly Pray?* ſay *George*! Some Charitable Body help this *Poor Petitioner*, in this difficult Point, which *Puzzles* his *Underſtanding!* I wou'd adviſe thee, *George*, to go to thy Friend *William*, who underſtands *Courts* better than *Thee*, and ask him his Meaning for calling *Thee* and *others* of your *Miniſtry*, in his *Preface* to *Fox's Journal*, p. 39. his *Much Honoured Brethren.* Can you take *Much Honour* to your ſelves, and not allow

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a *little* to *Biſhops*! Suppoſe, from that ſaying of *William Penn*'s I ſhou'd Arraign you All as Guilty of *Blaſphemy* for taking the *Divine Attributes* to your ſelves, how many *Scornful*, *Malicious*, *Lying*, *Slandering*, *Sculking*, *Perſecuting*, *Mercenary* Devils, Serpents, Vipers, &c. had I receiv'd from *Thee!* Even ſo many haſt *Thou* deſerv'd! *What thinks he* (ſays *George*, *ibid.* to the *Author* of *The Snake*) *of Godfathers and Godmothers? Are not theſe Divine Attributes, and very high ones too?* The Lord help him! and reſtore him to his *Wits!* Reader, what ſhall I do with ſuch a Man as this? Greater Extravagance is not in *Bedlam*! And Men may be *Mad*, *ſecundum Quid*. He thinks this enough to throw off all the *Idolatry* charg'd upon them, *Sect.* VIII. in Transferring both the *Divine Attributes* and *Worſhip* to themſelves!

IX. It is eaſie for him to *Throw off* any thing, or to *Anſwer* any thing. Theſe words being Quoted out of a *Quaker-Book*, Intituled, *The Sword of the Lord drawn*, *p.* 5. viz. *Your Imagined God beyond the Stars, your Carnal Chriſt is utterly deny'd.*——*That Chriſt is God and Man in One Perſon, is a Lye.* *G. Whitehead* does not deny the *Quotation*, but ſays, *p.* 155. *We do not Affect the Terms.* Was not this a *Terrible Rebuke*! A full *Condemnation* of the *Author*, and ſuch *Damnable Hereſie*! *George* why didſt not beſtow upon him ſome of the *Pretty Names* thou call'ſt me, only for telling thee of theſe things? No!

No! no! he was a *Friend* in ſaying of them? and had a good Intention? But I am an *Enemy*; and have a *Murderous*, *Perſecuting* Deſign (for what elſe can it be!) to *Detect* them; ſince all the World cannot excuſe them from being the moſt *Outragious* and *Blaſphemous Hereſie*! And then muſt All Men look upon *Quakers* as *Monſters*, as no *Chriſtians!* And is this no *Perſecution*! Why truly, it is a ſad Caſe, that the *Quakers* ſhou'd endure All this, rather than they will quit *G. Fox*, and their *Ancient Friends*, their *Blaſphemies*, their *Hereſies*, their *Treaſons*! But endure it they muſt, till they either *Quit* them or *Defend* them. Their *ſide-long Anſwers*, and *ſilly Excuſes* will not do. Theſe do but ſhew how unwilling they are to come off from theſe *Damnable Doctrines*, which they had once ſuck'd in; and yet now dare not *Fully* own. But wou'd *Impoſe* upon the World, with their *Double-Meanings*; and call it *Perſecution*, when they are drawn out into The *Light*.

But I muſt not furfeit the *Reader* with a *Breakfaſt*, leſt he loſe his *Stomach* to his *Dinner*. I have given him a *Taſte* of this *Anſwer* of *G. Whitehead*'s; and he may Gueſs by that, what a *Plentiful Meal* we are like to have, when the whole *Regal* ſhall be ſerv'd in.

In

ERRATA.

PReface, p. 3. l. 15. r. *Meat.* p. 15. l. 12. r. *all other,* p. 29. l. 8. r. *Country.*

Book, p. 19. l. 28. f. *him* r. *them.* p. 26. l. 6. a *Original Pretences* p. 27. l. 24. r. *no more.* p. 79. l. 6. f. *their* r. *your.* p. 81. l. 27. r. *Printing.* p. 95. l. 4. f. *they* r. *the.* p. 109. l. 10. r. *Great Myſt.* p. 31. p. 128. l. 4. r. 1671. p. 180. l. 24. f. *that* r. *and.* p. 220. l. 20. r. *in themſelves.* p. 234. l. 31. r. 1657. p. 236. l. 11. f. *Death* r. *Depoſing.* p. 271. l. 11. r. *Guide miſtakes, &c. p.* 18. *Printed* 1668. l. 15. f. *adds* r. *and.* p. 286. l. 9. r. *upon his.* l. 32. r. *my Mouth.* p. 299. l. 3. dele *is.* l. 4. r. *Nature are known.* p. 315. l. 2. r. *Exercis'd.* p. 318. Margin, r. *Exercis'd.* p. 319. l. 21. f. *Death* r. *Daily.* p. 335. l. 19. r. *Principle.* P. 336, l. 16. r. *of late.* p. 380. penult. r. *Regal.*

In the mean time, I have ſome other buſineſs, and Releaſe the *Reader* to his, till the next opportunity.

F I N I S.

BOOKS Printed for Charles Brome, 1697.

SAtan Diſrob'd from his Diſguiſe of Light; or the *Quakers* Laſt Shift, to cover their Monſtrous Hereſies, laid fully open. In a Reply to *T. Ellwood*'s Anſwer (Publiſh'd in *May*, 1696.) to *G. Keith*'s Narrative of the Proceedings at *Turners-Hall*, *June*, 11. 1696.) By the Author of the *Snake in the Graſs.*

A Diſcourſe proving the Divine Inſtitution of Water Baptiſm. By the Author of the *Snake in the Graſs.*

The *Quakers* ſet in their true Light, from the Year of their Riſe, 1650. to the Year of their Progreſs, 1697. By *Francis Bugg*, Senior.

The Caſe of the *Quakers*, relating to Oaths, Stated.

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A Treatiſe of Human Reaſon. By *Matt. Clifford*, Eſq; late Maſter of the *Charter-Houſe*.